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The History of Theology  
in the  
Eighteenth Century  
by

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in the  
University at Halle—

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✓  
Charles Hodge





## Introduction.

all human knowledge, is derived from two sources, Reflexion & Experience. — These cannot be separated. Experience must supply the facts and Reflexion must arrange & systematize these facts. — He therefore who is in search of knowledge must first direct his attention to the collection of facts. as our personal Experience is insufficient, for this purpose, we must avail ourselves of the experience of others, & as far as possible of the whole race to which we belong. — and altho' much of this experience may not be applicable to ourselves, yet in the general it will be available to our purposes, as all men belong to one great family. — It is the great object of History, to enlarge & render perfect our personal experience, by that of our fellow men. We can thus from the history of the world, collect facts, by which the nature of man, & his relation to God are made known. — as the History of the world is capable of affording



this important result, we can from  
the History of the Church we greater  
clearness learn the same interesting  
truths. — And as in the times of indi-  
viduals there are periods, in which  
they can learn more of themselves  
& of their relation to God than in others,  
so also in the History of the Church  
there are periods peculiarly rich in  
instruction. — Such periods, are, the  
commencement of the Christian era,  
the time of the Reformation, and  
the ~~last hundred years~~ <sup>present times</sup> — From the  
intimate connexion of events however  
it is difficult to fix the limits of such  
periods. — The development does not  
manifest itself in any one insulate  
point, tho' its progress & character  
are more obvious in some periods  
than in others. — When therefore we wish  
to treat important ~~periods~~ portions  
of ecclesiastical history, we cannot  
confine our attention exclusively to  
these portions themselves, but must  
review those which preceded them  
& trace the causes ~~which led to the~~ <sup>the</sup> ~~events~~ <sup>events</sup> which we wish to record, and  
mark their effects in following pe-  
riods. — With respect to the history



of the present times we can only re-  
view the past & ~~then~~ examine the  
causes of present events, as their  
consequences are not yet apparent.

The object of the present course  
therefore, is merely to examine the  
causes which have produced the  
present state of Religion & Theology.

This will lead to the important Re-  
sult, that we shall be able to un-  
derstand, what Providence, by the  
state of Theology & Religion in our  
times, would have us to learn. And  
the ~~the~~ review of the whole course of  
the history of the church, is adapted  
to disclose to us the plan of divine  
wisdom. - We see that God, allows  
the Gospel, to come into conflict,  
with all the diversified forms of  
human folly & sin, in order to teach  
us that it contains the cure for  
every possible form of error & evil, &  
to explain the various conflicting con-  
ceptions which men have formed of  
the Gospel. - Thus we see in the first  
century, the christian faith having  
not yet intimated itself into the  
feelings & modes of thinking of the early  
christians. the constant struggle be-  
tween the free grace of the Gospel &



& the disposition to depend upon legal observances. — And thus also we see, the Gospel contravening with various ~~top~~ philosophical systems, some irreconcilably opposed to it, others attempting an amalgamation, but ~~history~~ affords no example of any of these systems throughout of a consistent biblical character. — And in the middle ages we see, the corrupted faith, & imperfect philosophy of the earlier periods, degenerating into superstition, ~~which~~ ~~effectually~~ equally destructive to the true faith & genuine philosophy. — In the time of the Reformation, Religion & knowledge appear anew. — The doctrines which distinguished this period, were ~~of~~ biblical & evangelical, & the scientific systems biblical, but not entirely unrestrained.

To this followed the period of strenuous orthodoxy, & vital piety again declined, & nothing remained but the form of biblical knowledge, & even this ~~top~~ being destitute of the living principle, was less perfect than among the Reformers. — The period of Pietism next succeeded,



and orthodoxy was again embodied  
with life, reduced to the form  
in which it was held by the Refor-  
mers, but not improved. —

The next period of was that of  
theoretical & practical infidelity,  
& religion declined in the Protes-  
tant church. — Within the last  
ten years it has been again re-  
vived, piety is made the rest  
upon the leading doctrines of the  
Bible, theology is pervaded by  
~~the~~ a spirit of true piety, & is  
so advanced, that it has nothing  
to fear from its opposers. —

Through the experience of all  
previous centuries the present  
period is instructed, through the  
uninterrupted depression of the pre-  
ceding period are Christians led  
to hold the leading doctrines more  
strongly, & through the almost uni-  
versal declension of the immediate  
by preceding period have theolog-  
ians been led to examine more  
accurate what doctrines can best  
be made the foundation of a theo-  
logical system, & are most essential

to ~~teach~~ ~~the~~ ~~great~~ ~~lesson~~ ~~the~~ ~~object~~ ~~of~~ ~~the~~ ~~age~~ ~~in~~ ~~which~~ ~~we~~ ~~live~~ —

## First Division.

### The conflict between Orthodoxy and Pietism. —

§ I Of the decline of vital piety  
into ~~the~~ mere speculative orthodoxy.  
Period of strenuous orthodoxy. —

When we would explain the present state of Religion & Theology, we must direct our view to the <sup>prevalence</sup> ~~period~~ of scepticism which by the denial of every thing has produced the present reaction, — and in order properly to understand this revival of ~~the~~ scepticism we must first attempt to that of Orthodoxy & Pietism, — while this period gave the occasion to this infidelity, in so far as Pietism undervalued the defence of the faith by human learning, & the Orthodoxy, had not properly ~~pro-~~ unfolded Theology as a ~~human~~ science. — This strenuous formal orthodoxy may be traced to the time of the



Reformation, for altho' it was the  
object of the Reformers, to restore  
the pure biblical doctrines, & reduce  
them to a regular system, yet there  
were many circumstances in the  
time period in which they lived  
which prevented them from per-  
fectly effecting this object. - We  
do not see ~~great~~ ~~and~~ many  
in this period who seemed from  
the inward experience of religion  
to have been led to the renunci-  
ation of the catholic errors. - Those  
who had this experience were the  
real authors of all that occurred  
in this eventful period. - Yet there  
were many who renounced the  
catholic faith upon nothing  
more than mere speculative  
conviction; others sought only  
the liberty of opinion, of worship  
&c. - others were influenced by  
political motives, others were  
carried along by the general move-  
ment without knowing why or  
whether. - and here lies the prin-  
cipal reason, that the Protestants



church could not bring the <sup>my true</sup> true  
Miltical doctrines a perfect con-  
sistent system. — The Reformers  
were obliged to oppose themselves to  
all these last been clapses. This Luther  
encouraged to affect, by providing  
for the education of children & ser-  
vants, Melancthon, by turning his  
attention to the schools & Universi-  
ties, — Calvin by the strict church  
discipline, which he established  
in Geneva, a model of ecclesiasti-  
cal polity! —

But their object was not at-  
tained, partly through the unsettled  
state produce by the wars of that  
period, & by the numerous con-  
troversies in wh. the Reformers &  
their successors were engaged. We  
see for example that in the war  
which arose out of the Treaty of  
Schmalcald, that Melancthon was  
obliged to flee, to Brunswick, &  
Magdeburg, Bucerus to England  
Chytraeus to Kiddleburgh. And in  
the time of Luther the fearful con-  
test, between the Lutherans & Reform-  
ed had already commenced and

through this controversy the parties  
were more & more separated, and the  
the educe study of Theology rendered  
this less perfect by being directed  
so exclusively to the subjects in de-  
bate. Besides this many parties a-  
rose in the Bosom of the Lutheran  
church itself which estranged the  
feelings of its members from each  
other, & ~~directed~~ <sup>fixed</sup> their attention  
upon ~~that~~ matters of minor impor-  
tance. Such for example, the dispute of  
about good works, & the peculiarities  
of Calvinism &c. Melancthon  
especially appears to have perceived  
how seriously these controversies  
interfered with the <sup>improvement</sup> advancement  
of the ~~the~~ evangelical church. It  
is known that ~~it~~ he was accus-  
tomed to write in the Albums of  
his friends, a contentioso theologo  
libera nos bone Deus! Thus also  
after his death was found among  
his papers, one stating that he was  
glad to leave the world to be beyond  
the reach of the rabies theologorum  
Under these circumstances it is  
evident that both Theologica know



ledge & true piety could not flourish in the evangelical church. And was at once exposed by the character of the works written in this period. The Reformers had clearly taught the exposition of the P.S. was the ground of all theology knowledge, upon which every thing should be made to stand. But this principle was not acted upon & less & less practical by regarded by their successors, especially in the Lutheran church, where the whole activity of the learned was expended in polemics.

The exegesis & dogmatics, was extended no further, than the defence of the Symbolic books & these departments were not for their own sake scientifically cultivated. - Hence the study of exegesis became less & less interesting. In the 17<sup>th</sup> cent. were scarcely any lectures upon this subject delivered in the German Universities. The Elector of Saxony had scarcely obtained a command from the Elector of Saxony that exegetical lectures should be read in Leipzig, when however Carpzov, who was then

in Leipzig, commenced lecturing on  
on Isaiah, he was obliged for want  
of hearers to stop after the first  
lecture. — Spencer says that he  
knew theologians who had been six  
years in the University without  
having a single lecture on exegesis.  
The exegetical books were only the  
application of the formularies of  
the church to ~~text~~ to the expli-  
cation of the particular passages  
of ~~the~~ <sup>the</sup> ~~scripture~~ <sup>scripture</sup>. This was not always the  
case but the exceptions were few.  
The Dogmatic was as much as  
the exegesis compared to the path  
marked out by the symbolic books.

Melchior <sup>their</sup> lovi Theologici were known  
aside, & Hutteri lovi commenced  
who were full of scholastic dis-  
putation. — The Church Histo-  
ry was nothing more than a defence  
of Protestantism & an account of  
the controversy between the Cal-  
vinists & Lutherans. In the 17<sup>th</sup>  
cent. The study of Ecclesiastical  
History was almost entirely ne-  
glected at the Universities of Ah.



Spencer loudly complained. - In  
the practical or pastoral theology  
the evil effects of this system was  
peculiarly evident & operated most  
injuriously upon the piety of the  
common people. - Even in the ser-  
mons of Luther there is by far too  
much of a polemical character  
which although it admits of apol-  
ogy cannot be entirely justified. -  
But the practical sterility of his  
sermons became less & less mani-  
fest in those of his followers. The  
sermons from 17 to 18<sup>th</sup> centuries  
were directed ~~to~~ against the hy-  
pocrites & to the infatuation of a  
dry system of morals, altho' the  
form of orthodoxy was strictly  
preserved. - The epistolary manner of  
preaching was false, consisting  
in uniting interesting grammatical re-  
marks upon the text, or childish  
playing on words. - The Pastor Jacob  
Arndt published 1568 four <sup>parts</sup> ~~part~~ <sup>volume</sup> 2  
of sermons, the first was devoted  
to the Papistical controversy, the  
second to the Church of Christ &  
the disciples of Tringlie & against  
Schwenckfeldianer 1<sup>st</sup> against

Schwenckfeldianer

the Anabaptists. - Actonholes in  
Koenigsburgh publish 8 sermons  
in the Lord sermons, 1590, in which  
~~the~~ filled with the bitterest  
rewritings against the Calvinists.  
one of his sermons begins thus, "against  
the ~~to~~ polytupher two bands of the Dev  
il are contending, the idolatrous Pa-  
pists, & the conceited Calvinists. -  
The poor heathen Ovid is a better  
Theologian than our Calvinists. -  
As an example of the tasteless man-  
ner of sermonizing of this period we  
may refer to Herrmann preacher  
in Biele in Silesia, in discourse ~~upon~~  
Lechepens, the words "he was <sup>in his person,</sup> small

He divided his discourse in the  
following manner, <sup>this little word,</sup> "he", ~~he~~ teaches  
personae parvilitatem. "I" was teaches  
us vitalis parvilitatem, & "small"  
teaches staturae parvilitatem. To this  
exegetical portion of the discourse  
followed the practically part,  
wh. was commonly equally insip-  
id. - Thus the application made  
by Herrmann of the passage  
~~the~~ just quoted is as follows, 1<sup>st</sup>



Leschens was in formator de diversi-  
tate operum Dei. — 2.<sup>d</sup> consulator  
procurator. — 3.<sup>d</sup> adhibitor ut de-  
spectum nostrum virtute comprehen-  
deretur. —

In the polemical discourses  
the application consisted in a  
direction of the subject to particu-  
lar heretics. —

Spencer complains also bitterly  
of the manner of studying pursued  
in the Gymnasia, in his Pico Deside-  
rii & his preface to Dannhauser's  
Hodegetie. He says that in the  
schools Latin alone was studied,  
Greek almost, & Hebrew entirely  
neglected. The students proceeded  
at to the University without  
any proper idea of Theology, wh  
they regarded as only a matter  
of proficiency. — Prayer, meditation,  
& a holy walk & conversation were  
as little regarded. — With respect  
to the several departments of the  
course he said, the Philosophy is  
nothing more than a dull scholas-  
tic periphrasis — yet to this ~~was~~ de-  
voted the greatest portion of time.

Philology ~~was~~<sup>is</sup> almost unknown  
many Theologian cannot read  
the Greek Testament. - Thetik in  
the dogmatic is most restrict  
ed sense, ~~was~~<sup>is</sup> regarded as the  
most important department.  
& scriptural proofs of doctrines are not esteemed

The Exegesis ~~was~~ is only studied  
after a man has become a preach  
er to make out the the exposi  
tory part of his sermons, which  
was merely logical. - The Polem  
ic ~~was~~ considered as only second  
in importance to the Thetik, al  
though it is difficult to refute  
heretics when we are ourselves  
are ignorant of the truth. - and  
when ~~to~~<sup>he</sup> must a Polemic he should wait?  
until there is something against wh. to  
contend. - Moral was not taught  
at all. - The Homelatik consisted  
only in scholastic rules for the logical  
construction of a sermon.

Thomasius a learned Philosopher  
in Halle published a work with  
the Title - "Freymüthige Lustige und  
ernsthafte Gedanken über allerhand  
neue ~~Belehungen~~<sup>Belehungen</sup>." 1688. In this book  
he gives the following description of

will sh. d. not be polemical -



a candidate of theology. - "He has  
~~three~~<sup>2 years</sup> the Aristotelian Philosophy studies  
the third the positive theology, the  
fourth scholastic theol<sup>y</sup>, the fifth  
Moleric theol<sup>y</sup> - He has <sup>held</sup> a long dis-  
putation on the importance of met-  
aphys. In refuting the Deists, is  
able to ~~make~~ preach a sermon well  
wrought by the help of philosophy  
logical arrangement, & ~~at~~ con-  
cordance - and prepares a reputation  
of the ~~own~~<sup>denial</sup> work by Richard Simon  
Critical History of O.T. and yet is  
an entire stranger to practical theol-  
ogy. -"

The better part of the theologians  
describe also in dark colours the  
state of the laity. - Th. Gerhard a  
learned & pious theologian said  
"that even the most constant at-  
tenders upon church, were exceeding-  
ly immoral, & yet if any one ques-  
tion their christian character, they  
were ready to commence a legal pros-  
ecution against him, & whoever be-  
came really a christian was stigma-  
tized a pharisee, <sup>Weigelian</sup> Gichtelianer, and Rosen-  
kreuzer - - but christianity, ~~was so com-~~

sitting in the mere observance of the  
forms of the church, was so much  
overvalued, that the defenders of  
real religion had much reason to  
complain of the improper use made  
of the Lords Supper. — H. Müller a  
Friend of Spener, complained parti-  
cularly against what he found  
among church idols, the baptis-  
mal font, the pulpit, the con-  
fession stool, & the altar. —

§ 2. First controversy against  
Orthodoxy, occasioned by the rise of  
vital piety, — by John Arndt.

In this period many voices were  
heard lamenting the fall of the  
church. — But those who made these  
complaints, <sup>were very cautious</sup> adopted a manner which  
produced little impression, & their  
influence was very limited. — The  
first impression of importance  
was produced by John Arndt, who  
died 6 May 1621. — General Super-  
intendent Helke (between Brunswick  
& Hanover) Arndt was from youth  
filled with love of practical re-  
ligion



(He manifested during his stay at the University peculiar fondness for exegetical studies wh. was then generally the result & evidence of real religion. - In Helmstadt he privately interpreted the Epistle to the Romans. - as soon as entered upon his office he began to preach in a biblical manner, & especially concerning regeneration at that time a ~~very~~ unpleasant subject to the Orthodox, who explained it as Baptism. - He ~~was~~ possessed the same modesty & mildness which adorned the character of Spencer connected with more energy of mind. - ~~He~~ <sup>but his energy</sup> could not prevent the attacks ~~of~~ <sup>of his enemies</sup> ~~of his enemies~~ <sup>of</sup> ~~on the~~ <sup>of</sup> ~~upon~~ <sup>of</sup> ~~friends~~ <sup>of</sup> soon became an object of enmity, to the Orthodox. -

They complained that he demanded <sup>angelical</sup> perfection, they said he was an alchemist, & ~~so~~ accounted for his benevolence by saying he had discovered the Philosopher's Stone, & therefore could so easily afford <sup>to</sup> disburse his Gold. The Preachers of Brunswick went so far as publicly to warn their hearers against the poison which they said <sup>he</sup> was disseminating. After his publication of his Book up on True Christianity the hatred against

him became more violent. - a work  
which has been translated into more  
languages than any other human  
moderation with the exception of  
Thom. à Kempis de Imitatione Christi.  
The pulpits in the most remote parts  
of Germany directed their denunci-  
ations against him. - It was pro-  
nounced a dangerous heretic by Dr.  
Cordarius the preacher in Danzig.  
His sermons & writings were ridiculed  
& his opposers were not ashamed  
to call ~~him~~ this distinguished servant  
of God, an "ignorant ass." - Lucas Psi-  
ander wrote against him a long work  
entitled, (1623) Theological Reflections  
and ~~Christian~~ <sup>were intended</sup> admonitions. - The author  
accuses Arndt of no less than five distinct  
& even inconsistent heresies. - He makes  
him a follower of the Pope, of Calvin,  
of Flaccius, Schwenckfeld, & ~~others~~. He  
is not ashamed to say that Arndt  
had in his soul blasphemed the  
Holy Spirit & ascribed the word of the  
God to the Devil. - Sebastianus Rango  
also wrote a book against him entitled  
Christian Prudence, how we are to treat  
Enormists & Heretics. -

~~Notes that Arndt~~ In This work of Arndt  
however awakened throughout Germany

Meigel

11  
a



among all classes a sincere desire of  
~~the~~ for true religion. The author secured  
for himself Passendo & disciples. Espe-  
cially two distinguished men, Periander  
(who died in Magdeburgh 1698,) & Hen-  
ry Müller - who died in Rostock 1675.  
The most important however of his  
followers was Spener who was in-  
debted to him for ~~the~~ his conversion.

### § III Spener, & his Labours.

Spener was born in 1635 in Rappels-  
weiler, in Elsass. His Parents were  
remarkable unusually pious, dear-  
ly devoted to the work of the minis-  
try. He read continually the Sacred  
Scriptures & Arndt's true Religion, & two  
devotional works in English. - (It is of  
~~some~~ worthy of remark, the influence  
which England at different periods  
has exerted over Germany). Spener  
enjoyed in Strasbourg the ad-  
vantage of two pious Theological  
the Teachers Sebastian Schmid  
a distinguished commentator, & Dann-  
hauser - afterwards he studied  
Hebrew & the Oriental Languages  
with Buxtorf in Basil, & became

in 1665. preacher in Strasbourg. -  
In 1666 he received a call as Senior  
of the city of Frankfurt (am Main) his  
desire to be properly directed induced  
him to refer the decision of this  
call to the council of Strasbourg  
which decided, that he should ac-  
cept. The first remarkable effect  
of his labours which he witnessed  
was in 1669. - & this time he preach-  
ed a sermon on the Righteousness  
of the Pharisees & that of the true  
children of God. which produced  
a powerful impression upon the  
whole city. - Many who had been  
merely formal or theodox were brought  
to the true love of Christ, while  
others declared they would nev-  
er enter the church again. He  
now now appointed meetings  
for prayer & devotion which <sup>on account</sup> of the attention & enthusiasm to which they gave  
were seriously attacked & defended  
deserve to be particularly noticed.  
In 1677 he commenced holding these  
meetings in his house. They consisted  
not so much in a discourse to those  
present, than were rather <sup>conversational</sup> exam-  
ination, into the state of religion in



his hearers - ~~He~~ then was accus-  
tomed to ask questions in reference  
to the exercises of the Sabbath & ex-  
amine how far they had been un-  
derstood. At these meetings were  
very soon attracted, Speiser ap-  
pealed to the Symbolical Books  
& the Articles of Schmalkald. - In  
the third part of the 4<sup>th</sup> Art, it says  
"Brotherly conversations <sup>among the members of the church,</sup> upon the  
word of God, is an important  
means of christian edification".  
The Theological Faculties, of differ-  
ent universities to whom a reference  
on this subject had been, merely re-  
quired that nothing should be un-  
dertaken against the Evangelical  
Church. The University in Kiel  
especially returned a very favour-  
able answer. Benedict Cyprian ~~of~~  
in Leipzig afterwards Speiser's greatest  
~~enemy~~ <sup>friend</sup>, early declared him self in  
favour of these meetings. He <sup>says</sup> ~~says~~  
in his book "Select Moral Sentences"  
"no one can tell how useful these  
meetings may be, especially when  
the hearers thus converse with their

Thrashers; for it is certain that many will learn ~~more~~ in an hour thus spent than from ~~many~~ <sup>ten</sup> sermons." after a short time some of the most respectable people desired that these exercises sh<sup>d</sup> be held ~~to~~ in the Church. This was done from 1682. - Openor however complained that from that time the sleeping who had attended these meetings ceased, while the people felt much less disposed to converse freely in so public a place. -

The next important effort of Openor in the promotion of piety was the publication of his work Pia Desideria. which fell like a spark of fire upon a parched field. - If ever a work was written with moderation, humility & love ~~it was~~ so as completely to close the mouths of opponents it was this. That the so called orthodox were so violent against this book is one of the most melancholy exhibitions of the character of this period. - On this book Openor said, that those in authority <sup>only</sup> ~~there~~ generally knew nothing of true religion that they did seldom more than endeavour to maintain the ~~same~~ <sup>same</sup> ~~doxy~~ <sup>doxy</sup>. - often ~~for~~ true pious persons



were persecuted, a reformation ~~of the~~  
among the clergy was absolutely necessary  
as the case then stood a man would  
hardly with a good conscience be a  
minister, religion was a form, many  
of the clergy were openly irregular  
in their lives. — The who required that  
Christians should act agreeably to their  
profession was denounced as a  
Papist or Quaker. A most inordi-  
nate degree of pride was placed upon  
mere formal knowledge. The clergy were  
regarded as a Priesthood, & they did  
not differ much in their conduct  
from the catholic Priest. There was  
brotherly connexion between them &  
the laity. — All this I never said not  
in a tone of reproach, but <sup>in</sup> that of lac-  
rimation & hence it sunk deeply  
into many hearts. He received innume-  
rable letters filled with expressions  
of ~~their~~ gratitude for his work. And  
even many of the Theologians in  
the Universities & among the not less  
praised him. Since this time all  
eyes in Germany were directed upon  
him, & to many opponents took the  
field against him, who attributed to  
anti-lutheran & heretical principles

Dilefeld Deaconus in Neudhausen  
published against a work intitled Theo-  
sophia ~~from~~ Horvii-Spemeriana, 1679  
The passage wh in Spencer's work wh  
gave most offence was the declara-  
tion that there could be no true  
theologian, who had not experienced  
the new birth. - Against this Dilefeld  
maintained <sup>that</sup> ~~that~~ could be a true ~~knowledge~~  
knowledge of the doctrines of the Bi-  
ble without regeneration, that Spe-  
ner's doctrine led to mysticism. Spe-  
ner defended himself in his book "Uni-  
versal or general theology," in which  
he made the real practical experi-  
ence of Religion, the foundation of  
theology. Gradually the good work  
which he had effected in Frank-  
ford declined & tares became mixed  
with the wheat, which gave occasion  
to the wheat was really good to be  
evil shorn of. At this period he  
was visit with a sickness wh continued  
seven months, & which led him to a  
more thorough knowledge of his  
his own heart & of divine truth.  
In 1686 he was called as court  
Preacher to Dresden, the decision  
& consistorial Rath.

Theosophia



of this call he left to the Magistrates  
who were very desirous to detain  
him in Frankfurt; & ~~therefore~~ consult-  
ed a member of the clergy, whose opin-  
ion being in favour of his acceptance  
he proceeded to Dresden. - In his  
first discourse he brought forward  
what was then the most important  
subject, the difference between a  
dead & living faith. And in ~~a few~~  
<sup>first 3</sup> weeks ~~many~~ <sup>many</sup> were aroused from  
their security. And even the Elector  
who <sup>was</sup> devoted to immorality tho'  
ostentatious in his orthodoxy, was  
much (excited) affected by his preach-  
ing. - Spener was entirely removed  
from the pride which distinguish-  
ed the clergy of his period & led them  
either to a parade of their learning  
or an exclusive association with  
the higher ranks of society. They were  
ashamed to condescend to the hum-  
ble duty of catechetical instruc-  
tion, Spener immediately under-  
took this labour & saw it crowned  
with the most copious blessing.

Many of the clergy ridiculed him on this account, & said that the Elector ~~was~~ had got a schoolmaster in stead of a court Preacher. Through his influence however this mode of instruction was introduced throughout Saxony, & he induced the Elector to order that exegetical lectures should be read in the Universities. He thus produced a great change in the state of things in many parts of the country. In Dresden he had many friends warmly attached to him. The Elector became however gradually discontented with his earnest preaching & sometimes threatened not to enter his church, a threat he afterwards accomplished.

Spener at this time undertook a work which only through the ~~of~~ divine assistance it was possible for him to perform. He was by nature exceedingly timid & bashful, but he obtained thro' the Spirit of God, the force & energy which he had not from nature, as it is the tendency of the mind whatever may be its



(C) temperamental to conform itself to the  
image of God. He undertook to ~~with~~  
address a very serious & impressive re-  
monstrance to the Elector in his man-  
ner of life. — Elector was at this period  
entirely estranged from him & never  
attended his preaching. — In 1691 Spener  
received a call to Berlin as Provost  
of the Church of St. Nicolas & as Member  
of the <sup>other</sup> Consistorium. <sup>as</sup> The Elector was  
<sup>desirous</sup> ~~happy~~ to be freed from him, Spener  
accepted the call, and the opposi-  
tion to him saxonly supported by  
the Prince became every day more  
violent. Carpsow wrote strong treatises  
against him & excite all the theologi-  
cians to withstand his efforts. The  
enmity of Carpsow arose partly from  
envy of the station wh. Spener occu-  
pied, & partly of the on account of  
the changes wh. Spener had intro-  
duced. And besides the effect of his  
efforts was producing an effect in Leip-  
zig <sup>wh.</sup> was not agreeable to Carpsow. —  
Dr Fanke Anton and Schade who  
private teachers attached to the  
University of Leipzig, soon began to  
hold meetings for the practical

exposition of the St. which was unpleasant  
sent to Carlsr. In Berlin Spener ob-  
tained a still greater influence than  
he had acquired in Saxony. The  
Elect<sup>or</sup>, <sup>Brandenburg</sup> was altho' a rough man, was  
very favourable to the promotion of  
religion & received easily himself the  
impression of the truth. The most im-  
portant service of Spener was the giving  
a proper direction to the infant Uni-  
versity of Halle - until this period the  
Prussians had principally frequent-  
ed the University of Wittenberg - where  
they were filled with a bitter spirit  
of opposition to the Reformation, wh<sup>ich</sup>  
the latter were not in a situation  
to withstand. The Elector who was  
a great enemy to controversy about  
unessential points, was very desirous  
that the two communions sh<sup>ould</sup> live  
in peace. He therefore wished not far  
from his own capital within his own terri-  
tory to found an University & per-  
mish it with better teachers - Halle  
was hitherto a <sup>military</sup> academy, for noblemen &  
where Thomadius distinguished by  
his bold & independent spirit of in-  
vestigation executed the office of a teacher.  
Here the Elector determined to found  
his University. In the appointment



only pious persons -

A Professor he trusted the discretion  
of Spener, wishing to have only mode-  
rate men, not polemicists. - The provi-  
dence of God so ordered directed his  
efforts that no one infected with  
his spirit was of the number appoint-  
ed. - Breitshaupt senior in Frankfurt,  
& Franke professor of the oriental lan-  
guages & Pastor <sup>in</sup> of Glauchau <sup>1691</sup> ~~town of~~  
Manthausen, distinguished themselves  
by the decided part they took in the  
side of Religion. In 1694 the Universi-  
ty was fully organized. -

Spener wrote a great number of  
devotional books, excited those  
in authority to improve the school  
& church system, took students in  
to his own house - gave regular bib-  
lical instruction, & exerted his in-  
fluence to have proper men appointed  
to office. The severest only trial en-  
countered with his situation, was the  
desire of a part of congregation to  
separate from his charges, principally  
through the influence of the ~~Amos~~  
Magister Schade who was the d<sup>d</sup>  
preacher in the same church. He  
was very much distressed at seeing

The numbers who frequented the sacrament without knowing their own state. His anxiety was such that day, before the administration of the ordinance his peace was destroyed & he would the night in prayer & weeping. Spencer <sup>in vain</sup> endeavoured to compose his mind & remove his difficulties. Finally he wrote & published a very temperate work upon this subject. He called the Confessional, Satan's seat, the Pit of Hell. Many Theologians united themselves with him. - He was displaced, & Spencer was obliged to join in the effort to secure his removal. He died 1705 5 of Feb. The evening before his death, he caused the prayer of our Saviour in the 14th of John. He had never preached <sup>upon it</sup>, as he said he could not understand it, that its contents in this life could not be comprehended. But now said I am going where it will all be explained. Spencer was not remarkable as to his natural endowments. He had obtained a great deal of particular early of historical information, as is evinced by the work he published in the Academy. But still he was not prominent for learning. - He was however distinguished



for his clear judgement, by which the  
discriminated in every department what  
was of most value, & took an im-  
partial view of every subject. He had  
some of that force of character which  
distinguished other Reformers, but  
he could on this account yield  
himself more entirely to the force  
which came from above, & that he was  
thus impelled from a purer source  
than mere ardour of disposition is  
evident. As his natural softness  
of temper was no impediment to  
his extensive usefulness. This cha-  
racter of mildness was indeed in his  
situation the more important, as the  
Orthodox from their superior number  
& power would a more violent opponent  
effectually have suppressed. But on ac-  
count of his mildness, all those who were  
not entirely devoted to the other party  
& especially the Elector remained friendly.  
Hence never permitted himself to enter-  
tain the idea that he was acting the  
part of a Reformer. He said himself  
"that the folly of undertaking a Re-  
formation ~~to~~ never dreamt of being too  
sensible of ~~his~~ <sup>my</sup> own weakness & that I  
have neither the <sup>sufficient</sup> power nor wisdom

see from evidence

I content myself with exciting those to effect this Reformation, whom the Lord has called to this work." and in another place, he says "I find a great want of learning and other qualifications, in myself, of which I have abundant reason to be conscious in the discharge of the duties of my office - so that I am often ashamed on account of my inability even to give advice. What should I then do, if I should undertake so great a work - Especially am deficient in faith, which alas! is but too weak, & ~~very~~ hardly sufficient in matters of so all important to overcome my natural timidity, ~~that~~ <sup>much</sup> less to make <sup>me</sup> equal to enterprises, which require the spirit of a Hero, - & when the Lord will restore his church to its proper state he must far different men than I am"

The enemies of Spener opposed him with unexampled violence. The most important work written against him was "The unanimous judgement of the University of Wittenberg" 1695. - & the fuller title "Christian-Lutheran discourses in clear doctrines, according to the word of God & the symbolic Books - in opposition to Dr Spener - by the Theologians



of Wittenberg. — In this book 266 heretical  
doctrines are imputed to Spener —  
as for example — They accused him of  
saying "That ~~the~~ Believers are free from all  
human authorities, that we shall here-  
after perfectly understand the divine  
nature, that ~~remission~~ <sup>peace</sup> withdrawing  
for society promoted of mind, that  
a holy life was necessary to entitle  
a man to be called a Christian, that  
we can learn much from the Papists,  
Quakers & anabaptists. — That all  
baptised persons are not regenerated.  
The first great ground of objection  
however was that Christian ~~which~~ in  
his life in a certain sense he said  
to be already partakers of salvation.  
After his death the expression of disap-  
probation became still more open & it  
was a matter of dispute in the Uni-  
versities whether it was proper to  
say "Beatus Spener". — Prof. Hecht of  
Rostock published a book *De beata  
dine motuum in Domino*, ~~and~~  
he devotes <sup>the</sup> 34 <sup>the</sup> paragraphs to the investi-  
gation whether this pledge &  
be predicated of Spener & decided  
Quod non. —

The influence of Spener called for the

the creations of many others. - Prayers  
meetings were established in several  
places. Spener had particular opposed  
the ambition of the Lutheran Priesthood  
& defended the rights of the laity &  
exhorted them to apply to the Holy  
S<sup>c</sup> for instruction. Hence many devo-  
tional meetings were formed, which must  
be taken in view in forming a proper  
idea of the history of this Period. Such  
meetings were soon instituted at  
burgh, Eisen - & Darmstadt. after he  
established them in Frankfurt. When  
he went to Saxony such meetings  
were there introduced, but <sup>certain</sup>  
wise much opposition. In 1686 pri-  
vate teachers of Theology in Leipzig  
formed a society for reading the  
H. & to cultivate the original lan-  
guages of the Bible - In this society  
the most distinguished members  
were August H. Franke, John C.  
Schade, Paul Anton, Gottfried  
Arnold. - In 1686 Franke made a  
visit to Dresden & spent some time  
in company with Spener, & received  
from a strong desire to engage in  
the work of promoting true religion



among the people - When he returned  
to Leipzig he established a bib-  
lical lecture for the students. Schade  
& others followed his example. These  
meetings continued some months  
without exciting attention. Franke  
was accused of saying that could  
he ~~perfect~~ <sup>perfect</sup> in this world - & that phi-  
losophy was not necessary - that  
it was not necessary to contend  
with adversaries - The students shared  
in these reproaches, it was said again  
them they had destroyed their notes  
of their Professor's lectures, & had un-  
dermined the Polemick. - Yet among  
the learned men of the University  
there were some who opposed these  
calumnies & maintained that the  
term Pietist given in derision ~~was~~  
~~only~~ could in its best sense be ap-  
plied to Franke & ~~this~~ his associates.  
of this number was Feller The pro-  
fessor of Elegance, his poem called  
the Pietist which gives a correct ex-  
hibition of the spirit of the age is  
well known. - The name Pietist from  
this time became general in its appli-

cation to the friends of true religion.  
In opposition to this name the adver-  
saries of Spener affirmed that of Ortho-  
dox. — Hence the attention of the court  
of Dresden was attracted to this contro-  
versy, which issued in Oct. 1689 a ~~res~~  
command to institute an investi-  
gation of the new Sect. — Franke & Schade  
on account of the Lectures were called  
to undergo an examination, & seven  
witnesses summoned who however  
could testify nothing to their disad-  
vantage. The University ~~was charged~~  
~~to do nothing in proper order~~  
~~with respect to~~ therefore in-  
formed the court that nothing  
improper had there occurred & the  
matters especially undertaken the  
defense of Franke. — Nevertheless Fran-  
ke was forbidden to read any  
lectures & in 1690 was called away  
upon private business. The lectures  
however were continued by Schade  
with an hundred hearers. — Some of  
the citizens wished to attend these  
lectures, but as they were intended  
only for the students & as disorder might  
arise from their attendance Schade



objected to it. - The Citizen therefore  
formed a society for themselves, in  
which it must be allowed that much  
which was not orderly occurred & gave  
rise to a new alarm. - In 1690 there  
fore all such meetings were forbid-  
den. The University of Wittenburgh  
united with that of Leibzig & sent  
a Petition to the Elector to suppress  
Pietism all together. - In consequence  
rules & regulations were adopted ~~which~~  
worthy of a popish hierarchy. All was  
now suppressed, the pietistical students  
were obliged to relinquish their stipends  
& they were given to understand that  
those who held any meetings for  
devotional purposes, should receive  
no office. The testimonials of good  
conduct due to them from the Universi-  
ty were denied them. But in order  
not to be unjust to the opposite par-  
ty, we should enquire whether much  
which was really fanatical had not  
occurred in the meetings complained.  
This is in itself not improbable, but  
if it were the case, some distinct state-  
ment might be expected that such was  
fact in the record of the proceedings

of the University & of the Magistrates.  
But these records contain nothing  
but what is purely evangelical for  
obvious purport. Thus a student  
by the name of Lange is particular-  
ly mentioned, to whom the pulpit was  
forbidden on account of his position.  
In hopes of improvement, he was allow-  
ed again to preach & selecting the  
8<sup>th</sup> Chap. of 1. to Rom. made use of the  
following expression - "a penitent heart  
will become pure, <sup>heavenly</sup> a light in itself, by  
which it will be led to acknowledge  
Jesus as its greatest good in Heaven  
& upon & hence burn & that will  
love -" on account of such fanatical  
declarations as these the pulpit was  
again forbidden. It was particularly  
objected to the pious students  
that in their discourses they presented  
themselves as examples of Christian  
character, which was regarded as a  
great breach of modesty. - This proves  
that Christianity was then regarded  
as something as speculative, & not to  
be applied to the character & conduct  
of each individual. Many writings were  
published in reference to this controversy.



In 1691 Benedict Carpov published a treatise in which he styled the defence of Franke "a sinful book". In another 1695 he went so far as called them a "procellam ecclesiae" a "pestilence of the church" a "carbonem religionis" & even a "disciple of Spinoza".

Beyond the limits of Leipzig & Saxony we also find that strenuous opposition was made to the religious movement of the day. In Erfurt the

2. Elector of Mainz forbid under a penalty of one hundred doll every meeting for prayer & reading the Bible. The Prof. of Theol. Magus in Giessen had been accustomed to hold such meetings with some of the students for which his colleagues so serious attacked him that he was obliged to claim the protection of the Magistrates. In Jena Sagitarius (Prof) undertook the defence of Franke & said that Pietism was nothing more & than vital christianity. - on which account the Elector John George the 3<sup>d</sup> wrote to the Duke of Weimar, that he had

a disorderly Professor of Theology whom  
he ought to visit with ~~corrected~~ pun-  
ishment. In Wolfenbuttel several  
preachers have united to read the Bi-  
ble - the Duke sent them word that  
if they did not discontinue their meet-  
ings, they sh<sup>d</sup> be <sup>deposed</sup> degraded. - But in  
Hamburg more than in any other +  
place was the violence of the oppo-  
sition to real religion manifested.  
We attend to particular cases, in order  
to present a more vivid picture of the  
real spirit of the times. - The author  
of the opposition in Hamburg was  
the learned John F. Meyer, earlier  
a Prof. Theol. in Wittenberg, who  
~~came~~ removed to Hamburg 1687 & then  
to Gräifswalder where he died. - He  
as many of other of the Orthodox had been  
a Spener, as long as they themselves were  
left undisturbed. But when Spener  
as Oberconsistorial Rath in Dresden ad-  
monished on account of the inconsis-  
tency of his life with his orthodox opin-  
ions, the hatred of this wrathful arro-  
gant man, unspeakably violent against  
Spener. It was natural that the  
whole system which Spener pursued



he very much opposed to his views, among the clergy of Hamburg there were two or three who were more or less favourable to piety. Hordius brother in law of Spener - Winkelsmann the learned editor of the *Koran*, & Winkler - when Meyer perceived that they were inclined to Spener principles his enmity arose against them which he endeavoured to vent in the following means, He drew up an agreement, by which every clergy man of Hamburg was to bind himself to condemn the lax theology, adopt the symbolical books - *Chiliasm* in all its all its forms, reject & to reject the Bochné's books - - Spener & did utterly proscribe the writings of I. Bochné & he also wish to exclude all gross ideas relative to the kingdom. - Hordius, would not subscribe this agreement, altho' he professed to regard the doctrine of the chiliasm as an error, he was not prepared to condemn all who adopted it. - Meyer endeavoured to convince him, which made the original breach between them still greater. An innocent circumstance contributed to this effect. - Poëret a Min-  
tye of Netherlands had written a little work

on the education of children under the  
title "The Wisdom of The Just" This book  
with the exception of some mystical  
expressions is throughout evangelical.

Herodius presented this book as a  
new gift to the Parents of his con-  
gregation. Meyer immediately wrote  
the following little word, "a hastily  
composed warning for the city of Ham-  
burg, - founded upon the word of God"  
He represent the book distributed by  
Herodius as containing seven different  
heresies. - Locinianism, Arminianism,  
Quakerism, Schwelldianism, Heigeli-  
anism, & Popery - & Peterism. - He com-  
plained also that it not only recommend-  
ed the Lord's prayer as useful for children,  
but with the following remarks attach-  
ed to the recommendation, 1<sup>o</sup> That God  
must be praised in the heart & 2<sup>o</sup> That  
the heart must prove itself obedient  
to him. 3<sup>o</sup> That his grace must man-  
nify our souls. - 4<sup>th</sup> & must free us  
from our past sins 5<sup>th</sup> & preserve us  
from sin in future. - The Blindfold Zealot  
then exclaims, that it was degrading  
the word of God & a calumny against to  
attach such conditions to its use. - His  
pharisaical pride & want of charity  
induced him to endeavour to have Herodius

Particularism -



displeased. The magistrates who wished  
to avert Hordius out of the difficulty  
advised him to give them <sup>an</sup> explana-  
tion. He accordingly declared his perfect  
satisfaction <sup>with</sup> of the doctrine of the sym-  
bolic books - & that he would not re-  
commend the book further, & would  
exhort those to whom he had given it  
not to read it any more. - But this  
was far from satisfying Meyer. He in-  
formed the magistrates that he felt in  
conscience bound to preach against Her-  
cius as an arch-deceiver & fanatic.  
He called the three clergymen mention-  
ed above "lying prophets & priests of Baal."  
The people were thus incensed against  
them & took part with the orthodox who  
made the way to heaven as easy as the  
Catholics. - They surrounded Hordius  
as coming out of the church shouting  
Quaker, fanatic, enthusiast, as he enter-  
ed a carriage they endeavoured to over-  
turn it, & assailed him with abusive lan-  
guage - Meyer appeared him from the &  
endeavoured to present him in a redi-  
culous light to the people - He said  
"There have been many books written against  
me in reference to this affair, but I shall

wait until the fair is open & then pro-  
ceed to treat them all as Sampson with the  
jaw bone of an ass." - The innocent  
Kendius was obliged as a criminal  
to leave ~~the~~ by night the orthodox for  
the same city of ~~Hamburg~~. It is ~~the~~ worthy  
of remark that the Reformed never in-  
dulged in such warmth - They retained  
more life & more learning!

#### §4. The struggle of Piety a- gainst orthodox, proceeding from the University of Halle. -

We have already described the state  
of the course pursued at the Universi-  
ties ~~do~~ in this period. And the state of  
piety was as low as that of learning.  
It was very rare to meet with those  
who connected prayer with studies, or  
who studied the bible with any feel-  
ing sense of their need of its various  
doctrines. Heinrich Mueller of Rostock  
in a letter of the 5<sup>th</sup> May 1645. wrote "we  
heal Babel - oh that it was willing  
to be healed - the physicians must  
proceed from the Universities, but  
oh - how many Uni<sup>s</sup> are Babels them-



themselves & are not willing to be healed. When I think of the deplorable state of these Academies ~~to~~ my heart is torn within me." In ~~1818~~ Gießen John G. Arnold was prof of Eccle<sup>l</sup> History. He earnestly desired to promote the revival of true religion among the Christians. — But the rough, unbridled, & worldly minded temper of the ~~Professors~~ of theology affected him so much, that he said, he could no longer bear to look on himself as the ~~pastor~~ shepherd of souls, who had never felt any concern for their souls. He publicly ~~resigned~~ ~~resigned~~ & resigned his office, a step which cannot be justified. — Since what is possible with men is possible God & a favourable change soon occurred. In this time when this <sup>melancholy</sup> state both of doctrine & vital piety was so widely extended, God erected thro' the agency of Spener an altar in Halle for true theological knowledge, not mere ~~by the~~ ~~the~~ trifling speculation in the mere form of doctrines. Three Teachers were called to this University from whom this new spirit proceeded. Franke, Preithaupt, Anton. —

was a Brief view of the history of A. H. Franke  
He was born 1663 in Lubeck as early as his  
tenth year he had serious religious impres-  
sion - When a child he use to pray, that  
God would, place him in that station  
in which he could be entirely devoted  
to the glory of God. In 1679 he went to the  
University of Kiel where he enjoyed the  
society of Prof. Kaptold. And in 1682 he  
Went to Hamburg to order to study  
hebrew with the famous proselyte El. Sardi  
In 1684 he proceeded to the University of  
Leipzig, & he united himself immediate-  
ly with those private teachers of theology  
who felt on the subject of religion as  
he did himself. But in this time he knew  
nothing of the essence of true christianity.  
He had left a remarkable avowment be-  
hind him respecting the history of his  
religious feelings, which is published  
in the work edited by Knapp & Nie-  
meyer. "Institutionen of Franke" 2<sup>d</sup> vol. p. 120.  
It gives the following narration. "His  
knowledge first displayed (unmistakably)  
from reflecting on the nature of theology  
& it occurred to them, that there <sup>struck</sup> ~~was~~  
a correspondence between the state  
of mind, ~~but which he desired to attain~~  
~~between the doctrines of the early ages & those~~

Exposition



18  
of the present times. & object of desire & led.  
effort of the teachers of the present time  
& those of the Apostle. - But when he com-  
pared his feelings & object, & those of con-  
temporaries, with the feelings & object of  
the apostolical times, he found that  
he was striving only after learning &  
worldly honor. - This determined him to  
follow more decidedly the example of the  
Apostles - ~~He then~~ <sup>anything</sup> ~~was~~ <sup>he</sup> blamed, as in-  
deed to discover a way by which he  
could unite the world to it, the earth &  
heaven. - During this time he appeared to  
himself a child who was undertaking  
a contest with a giant. - afterwards God  
brought him into a state in which his  
work became easier. - Having torn himself  
from all the pleasures of the world he went  
to Lüneburg in the year 1687. <sup>after a few weeks</sup> Here he was  
invited (or induced) to preach upon John 20  
31. - "This is written that ye may believe  
is the Father the Son. God - & that this faith ye  
may have <sup>like</sup> in his name" - By medi-  
tation he found, not that he doubted of  
these truths, but that he did not believe  
them with his whole heart. - The struggle  
which he had to sustain on this account  
became constantly greater & at last he  
came to doubt of the existence of God &  
well as of the divinity of Christ. - He went a.

about without rest & determined not to  
breathe unless he could be brought to be-  
lieve. - On the greatest agony he pour-  
ed out the following prayer. - "Of these be  
a Gail & Paviour, oh that he would man-  
ifest his existence that I may deliver  
ed from this misery which I cannot  
longer sustain." After this prayer he  
experienced such a perfect peace of  
mind, & was filled with the greatest  
joy - all doubts vanished & he prean-  
ced with a conviction of the truth <sup>to</sup> which  
he had before been a stranger. After he  
held thus the # living faith in it obtain-  
ed, he undertook a Journey. He visit-  
ed Spener in Dresden in 1689, & <sup>after</sup> remain-  
ed with him 2. months he went to Leip-  
zig & commenced his lectures on the  
Bible. When the difficulties arose in  
Leipzig ~~about~~ from these circumstances  
he was called away by an invitation  
to Erfurt 1691. - He proceeded upon the  
principles of Spener & commenced a  
meeting for religious exercises among  
the his people. On this occasion a per-  
secution from the Magistrates & his  
colleagues & he was ordered to leave  
the town in two days. - On the same day  
in wh. he received this command a re-  
markable providence occurred - he knew  
not where to go - when in this very day he



he received an invitation from Spener in Berlin. He accordingly went & took up his abode in Spener's house & in a few days received his invitation to Halle. —

Paul Anton the 2<sup>d</sup> theologian mentioned above was one of those who had visited Spener in Frankfurt & there received his first excitement. On Leipzig whither he afterwards went he took part in the biblical lectures. From Leipzig he was called to Eisenach as court preacher & afterwards to Halle as Prof<sup>r</sup> & consistorial Rath. —

Breitshaupt had also received his first impression from Spener in Frankfurt. In Erfurt he was a colleague of Franke & formed an intimate friendship with him. These three men formed the theological Faculty until 1709. — In this year two other theologians were added to their number of the same sentiments, if less zealous & less distinguished for talent. These were John H. Michaelis & Joachim Lange. This Faculty pursued a course wh. was different from that pursued by any other. In reference both learning & practical conduct they followed the views of Spener notwithstanding the outcry of the ~~the~~ theologian of Saxony. — We will first attend to the course they pursued in re

gave to learning & then the practical  
part of their labours, by wh. a new spi-  
rit was infused into the students & teach-  
ers of that period. — Notwithstanding all op-  
position, the divine power was manifest-  
ed in their efforts. — The want of such a  
method of teaching was so generally felt  
that ~~nothing~~ notwithstanding, the great fame  
of the Univ<sup>ty</sup> of Wittenberg the new Univer-  
sity rapidly rose. — From 1692 to 1724  
there were 303<sup>1</sup>/<sub>2</sub> theologians received  
into this University. — The chief object  
of Franke's attention was Exegesis & Hermene-  
utics. — In almost all his lectures he refer-  
ence to these subjects. He published the  
work *Manuductio ad lectionem Scrip-  
turae sacrae* Halle 1698. — It was also  
often reprinted even in London. also the  
work *Observationes Biblicae* <sup>from</sup> 1695 — He  
manifested the greatest boldness in his  
work in displaying & correcting the  
Lutheran interpretations. — The ortho-  
dox Lutherans raised a powerful  
outcry. The D. Meyer & published an-  
other Christian exhortation under the  
title "over the work of A. H. Franke  
that attempt of the Devil — by which  
he seeks to injure & to ruin the every-  
where persecuted Church." — Franke  
however did not discontinue his ob-  
servations.



His principles of interpretation were  
embrace & cultivated by others espe-  
cially by his pupil W. J. Rambach in  
his *Prophet Institutiones Sacrae Hermeneu-*  
*ticae*. - He also raised the miser-  
ably neglected & degraded study of the  
Oriental Languages. He founded the  
"Collegium Orientale" in which the  
more advanced students could exer-  
cise themselves in these languages. Brei-  
thaupt was engaged in Dogmatics & he  
published a larger & smaller work on  
this subject which differed entire-  
ly from the scholastic method of Hut-  
ter's text book - Freilanghammer's  
"Foundation of Theology" & the works  
just mentioned of Breithaupt seem  
to promote still more the study of the  
Bible. - The moral was entirely ne-  
glected by the orthodox. - The school of  
Calixt pursued this subject in a  
way not likely to prove profitable. -  
as they separated it too much from  
the Dogmatics, the former being not  
more than the blossoms of the latter.  
The Hallishan theologians cultivated  
the moral of the Christianity, but upon  
the principle, that all Christian virtues

are only the result of a ~~total~~ living faith  
in God - & thus placed themselves up  
on the proper point for viewing the sub-  
ject. - They were particularly led to  
the investigation of the *Endeavour* - or the  
things indifferent. The orthodox had  
left the Moral sink to a more heathen-  
ish form of rules of duty. They employed  
themselves only in preventing the gross  
& open sins without ~~taking~~ notice of  
those which proceeded from a state of  
mind not conformable to the christian stan-  
dard. They therefore maintained that  
was rough in the christian life which  
was indifferent & did not come un-  
der the view of a teacher of Moral. In  
this class they included all the com-  
mon occupations of life - eating drink-  
ing, playing - dancing. - On the other  
hand the school of *Perfection* proceeded up  
on the principle that nothing was pro-  
perly speaking indifferent, but every  
thing was to be viewed as connected  
with morality. And that even the most  
common things may be evilly performed,  
their character depending upon the circum-  
stances in which they were performed.

Paul Anton read on *Polemics* which could  
yet be excluded from a regular course  
He however in a beautiful & useful man-  
ner thought in treating of every heinous



to show how it proceeded from the corrupted fountain of the heart. He said we must accustom ourselves to regard those who have departed as to be diseased & ourselves as labouring under a different form of the same great malady. When we endeavour to correct the errors of men, as malidies, we shall do it after the true christian manner. Ecclesiastical History was in this period neglected altho' Plummer & Franke had very correct views of its importance. The efforts of this school in regard to the Homiletic are particularly worthy of remark. The prevalent method of preaching of the 17<sup>th</sup> cent. had become more fixed & more reduced to rule in the beginning of 18<sup>th</sup>. - The text was first grammatically, historically, & polemically explained, & then in a five fold manner be practically applied. This application however consisted principally in an attack against the followers of Spener & the Pietists. - And the preachers availed themselves for this purpose of the most silly metaphors & trifling. - And the whole power of the discourse was wasted & dissipated in the subtlety of divisions. - Caspov <sup>in his Homiletic</sup> gave ~~an~~ hundred different methods of ordering a sermon; some of which had <sup>particular</sup> names as the Konigsberg method.

the Leipzig method. - The preachers be-  
came anxious to see who could give the  
greatest variety in the disposition of the  
matter of a text. Those who thought they  
distinguished themselves espayed to present fifty  
distinct methods of arrangement. Spence  
had endeavoured to approach this kind of en-  
fusion, but his own sermons were yet dry.  
His <sup>efforts</sup> ~~method~~ of Franke & ~~Paul~~ Freilinghausen  
was ~~far more powerful~~ <sup>were successful</sup>. - They recalled  
the principles of Luther in regard to preaching  
particularly - the following - "When I preach  
in Wittenberg I descend from my elevation.  
I do not regard the doctors & teachers who  
are present who cannot abstract to more  
than forty - but the ~~the~~ young people  
children - to them I address myself, to  
them I preach - according to their wants  
I regulate my discourse - if the others  
do not like to hear - the door is al-  
ways open" Franke referred to these  
& similar expressions & in his Para-  
netic lectures expressed ~~them~~ himself  
in the following excellent manner -  
"We should not be orators but Fa-  
thers - The preacher should be <sup>like</sup> those  
the trees which altho' fully grown, spread  
out their branches & let them drop up  
on the ground, that those who can



not ascend them may reach their fruit.  
It is a peculiar in jurpous principle that  
we must accommodate ourselves to our  
learned hearers - When our Saviour had  
the Pharisees before him he had also  
learned auditors, but he addressed  
them in the simplest manner possible.

We must also attend to the lectures  
of which we have just spoken. These  
Paranaetic lectures were upon the  
difficulties & aids for the study of the  
ology. Franke commenced these lectures  
1693. At first with very few hearers, but  
the number rapidly increased, & at  
last upon the hour upon which he  
read all the other professors omitted  
their lectures. He spoke as a Father  
to his family. In the preface to the  
2<sup>d</sup> part of these lectures, he said he had  
observed so obvious a blessing attending  
any of his University labours as these.  
For here he could be more particu-  
lar & personal. He had no fixed plan.  
at times he would speak of particular  
pages & then of <sup>entire</sup> ~~whole~~ works. The  
contents were regulated by the remarks  
which he made from time to time on the  
state of things around him. Thus <sup>when speaking</sup> ~~he spoke~~

to the times  
were adapted 18

of self deception he took occasion to point out the difference between the mere knowledge of the doctrines of salvation & a living faith in them. The shade of the fear of men & the dangers ash. arose from this. — On the question whether a man must know the time of his conversion & he said that by all means there were cases in which the heart was at once brought to have peace in X<sup>t</sup>. but that the change was often gradual. He spoke also in these lectures on the mystical theology & controverted the prejudices of the orthodox. Upon his sick bed he showed his anxiety to be useful to the students. He gave out as a subject of one these lectures *de utilitate ex adversa valetudine a theologia capienda* — He published 2 vols in 8vo. — 1826-27. — his son published in five parts the other lectures in the 1836. — ~~He~~ <sup>devotional meetings</sup> Franke gave also what was called ascetic instruction which consisted in discourses upon the duties of a theologian as a servant of the church which he delivered after the afternoon service. — The professors preached alternately in the University's church with a particular reference to the young men, besides this Franke preached also in Glaucha (one of the churches of Halle)



and also held prayer meetings Wednesday  
& Saturdays the orphans house the great ob-  
ject of which he said was to ~~make~~ guard  
the students from permitting their stu-  
dies turning their hearts from the "one  
thing needful" The students also had  
meetings among themselves for studying  
the Bible, selecting some one book for  
9 explication. At first the exinvestigated  
the ~~the~~ true interpretation of the pas-  
sage & then the practical bearing of it.  
Fraser also held several catechetical  
exercises - He said he never was before  
aware how little the Preacher was un-  
derstood by the people. - Besides these  
various efforts to do good the Members  
of the University bound themselves to  
endeavour to extend & advance the  
the interest of Religion & Theology. In  
order to secure the effect of their lectures  
the Professors devised the following  
measures - ~~all~~ Every week there meet-  
ings of the Faculty to which the students  
might come & in wh. they were not to  
regard the Professors so much as teachers  
as fathers - from whom they could obtain  
advice upon any subjects they wished. upon  
their support. The lectures they attend-  
ed & the state of their hearts. The Professors

procured for them boarding in the houses  
of pious citizens. If any thing occurred  
in the lectures which they did not under-  
stand they had an opportunity of asking  
an explanation - the new sciences were then  
examined. When the students of Theology  
~~and~~ lived in a manner not becoming  
their Profession, the Professors under whose  
immediate charge they were, wrote to  
their parents that they might be per-  
mitted to study some other profession  
not having the proper character for a  
clergyman. The Professors also appoint-  
ed particular hours in which the  
students could visit them & remove  
nited their wants to them. In this way  
the Professors obtained a personal acquain-  
tance with almost all the students &  
could exercise a particular care over  
~~each over~~ them. - The Professors had  
unnumberable demands for students  
from Halle - and 3<sup>d</sup> which is undoubt-  
ly the clearest proof of the state of the  
University at this time, the Profes-  
sors united for the purpose of mutual  
prayer & counsel, that they might so  
regulate their conduct as to become ex-  
els for their students. - They prayed  
for the outpouring of the Spirit upon  
the students & that their hearts might



be filled with love towards them. All these measures must have produced the effect that all the students must in some degree be brought under the influence of true religion & <sup>at</sup> least learn what it was. -

Various institutions were founded in order to increase the ~~en~~ salutary influence exercised by the University, such was the Orphan House with its various schools, which it can be encouraged to make <sup>this</sup> a nursery of true piety as well as means of supporting the students by affording them employment as teachers. The number of scholars increased soon this established <sup>school</sup>, that 2000 received their instruction, 500 were supported, & 130 students of the University employed as teachers. - Connected with the Orphan House also was ~~the~~ an extensive Book store & the Bible Anstalt founded by the Baron of Canstein. - The Book store which arose from very small beginning had particularly for its object the circulation of pious works among the people & the clergy & to afford the schools books at the lowest possible price. The founder of this establishment was a venerable man of the name of Elosers. - who devoted all the profits of the sales to the Orphan house. Canstein who was brought to the

knowledge of their religion through the  
influence of Franke founded in 1700 an  
institution for printing the Bible. This in-  
creased to rapidly that 1,400,000 Bibles  
have been circulated thro' its instrumen-  
ts, & 900,000 N.T's. Besides this books  
were in Aethiopic, Lattisch in Russian  
& in Malabar - at Here also was a  
missionary institution particularly  
for Malabar, & later also one for the  
Jews. - Through the knowledge of these  
various institutions & the residence of  
the missionaries in Halle the desire  
among the students for the spread of  
the Gospel was excited. - The fruit of all  
these efforts Franke lived to see. - He  
also himself <sup>in reference to his efforts he made in them</sup> said that in particularly three <sup>circumstances</sup> <sup>respects</sup> <sup>they was</sup> <sup>his</sup> <sup>own</sup> <sup>experiences</sup> <sup>he</sup> <sup>had</sup> the joy of seeing their  
effect - 1<sup>st</sup> in the real conversion of many  
of the students - who gave up the riches  
& honours of the world & who were little  
disturbed even by its contempt. 2<sup>d</sup> That  
in their intercourse with each other many  
manifested a holy christian love by sub-  
mitting to each other & living for their  
mutual advantage 3<sup>d</sup> They were in their  
walk & conversation an example for  
the inhabitants of the city so that many  
were by their means converted. - And after  
leaving the University he could see also  
the effect of his instructions - in that



many of them had the happiness of turn-  
ing their congregations to religion - those  
who at the University as manifested  
themselves Christians <sup>who knew each other</sup> maintained their  
character & united themselves when in  
office to work conjointly in doing good,  
and by their means many formal  
preachers were awakened from their  
slumbers. — altho' these effects were re-  
markable yet Franke himself said that  
towards the close of his labours he found  
them diminishing. In 1709 he read a lec-  
ture, upon the difference of between the  
students of theology of this time & those of  
that preceding ~~period~~ <sup>period</sup>. He expressed him-  
self in " Before the present portion of the  
year was the time, <sup>mid of August</sup> when the seed sown  
began to render the fields green - For when  
the students who came in at Easter or Penta-  
cost & had been here a greater or a year their  
hearts began to be affected, they came &  
declared to us the effect which the truth  
had produced upon them." after the  
death of Franke the influence was con-  
tinued long by the institution & by the  
teachers. among whom were Benedict Mi-  
chaelis - Gottlieb Franke - the younger  
Freilinghansen, the elder Knapp -  
Callenberg - and Sigismund Baumgarten

Finally this influence, <sup>of the</sup> was perpetuated through the Co Moravians, as Linsendy derived from Spener & Franke the idea of founding this society, that it might become the salt of earth. -

§ 5. Over the Fanaticism which connected its self with this Revival.

In great Revivals it is almost always the case that perversions & abuses of one of the good spirit are manifested. The truth is always attended by error. - The great the truth the greater the error. Two kinds of errors are in such seasons peculiarly common Fanaticism & Hypocrisy. The Fanaticism proceeds from a pure excitement which gradually comes under the dominion of the Imagination. Then are the most beneficial truths caricatured, and when the heart is not sanctified - the corrupted heart of the avails itself of the truths deformed in the Imagination to justify & cover its evils. - On the other hand it often happens that many natural men, when they come into contact with the truths are deeply affected, but are not willing to renounce their former opinions & modes of thinking <sup>try to unite them with</sup> ~~to the~~ <sup>the</sup> ~~professors of the Gospel~~ <sup>are led</sup> ~~into various fanatical errors~~ <sup>into various fanatical errors</sup> - In the



time of Spener the excitement was almost universal & the greater on account of the preceding coldness. When Spener said the laity were "the Christian Priesthood" & should have more influence in the church, a real & genuine anxiety about divine things was awakened, wh. here & there was perverted. — This pervasion was partly intellectual & partly practical. — The first indications of a fanatical spirit was the appearance in various places of persons pretending to be inspired, & to be illuminated by God & ~~being~~ ~~to~~ ~~bring~~ ~~Christ~~ ~~to~~ with a better & more perfect knowledge of divine things than that contained in the Bible. Such persons were to be met with in various parts of Germany. The first example occurred in Halberstadt & Quadenberg. — Circumstances similar to those more recently ascribed to Magnetism are said to have occurred. Many young clergymen & captains visited the persons thus affected as tho' they presented the most decisive proof of the influence of the Holy Spirit among them. — Spener manifested here as usual his moderation. — He advised that no notice should be taken of these persons — & that no attempt sh<sup>d</sup> be made to put them down

by authority. He said he would not undertake to say it was a work of the spirit, neither was it prepared to say, it was a work of the flesh. — The most injurious consequence was that many distinguished men by their writings turned the public attention in this direction instead of leading the people to attend ~~the~~ to their own hearts. One of these was Dr Peterson, who had studied Theology, & possessed distinguished talents & became afterwards Prof. of eloquence in Rostock. — He read with the writings of Spener, Mose of Idstedt, Jacob Boehme and Breckling. — Which gave him a tendency to Fanaticism. — Spener often comforted himself with contemplating the period when the kingdom of God <sup>shd</sup> be purged from all these evils. He adopted in its purer form the doctrine of the Millennium. Peterson seized upon this idea & extending it came to teach the doctrine of the ~~apocatastasis~~ or final restoration of all things — His wife also was filled with fanatical ideas. — She presented herself as a prophetess & published several books. — The other pretended inspirations & shook also of this thousand years wh Peterson appealed to as a proof of the doctrine. He united with this many other mystical doctrines — as for example that



Scarcely before he became man, had assumed  
a body of light - <sup>a ray</sup> something between God &  
man. - He was at last deprived of  
his office & came to the neighbourhood of  
Magdeburgh where he died in 1727. -

A second distinguished man was Gott-  
fried Arnold the ecclesiastical Historian  
who was previously mentioned as attending  
in the Biblical Lectures in Leipzig. He  
had been led by Spencer into the right way.  
He collected a great store of learning &  
published "The first Love or description  
of the Early Christians" a work which is  
still of value. - He became Prof. in Gießen  
but as already stated resigned his office.  
He became in 1707 preacher in Perleberg  
& died 1714. - His influence through his  
writings was remarkably great. - He wrote  
among others the following works "Martyr  
ology - or History of the first Martyrs." "The  
History of the Church - & of Heresy & schisms"  
a learned work, but it too often depends  
on mere hearsay. - "Homilies of St. Markareus"  
"The secrets of divine wisdom" "The life  
of the Patriarchs" "History & description of  
Mystical Theology" -

He always continued to insist upon the  
convulsion of the heart as the principal point  
but lost sight of the doctrine of Redem-  
ption & embraced more & more a ascetic sys-  
tem. He recommended celibacy & retiring

from the world. -

John Caspar Dippel. This extraordinary man studied at Theology & was strenuous ly orthodox. - He attended early to many mystical subjects as Alchemy & Chirurgy. - Through the writings of Swedenborg he became acquainted with true religion. He embraced the doctrines with an <sup>entire</sup> feeling their power. At last he became an ~~the~~ unbeliever & devoted to superstition. He gave himself to Alchemy & exorcism, & the art of finding hidden treasures. - He at last denied the doctrine of the Trinity & the personality of God. - He thus was greatly instrumental in scattering the seed of scepticism & infidelity. He appeared more & more to have fallen himself to an obscure system of Pantheism. The principal objects of his attack were the doctrines of the Trinity & Justification, with regard to which however he retained the ordinary expression, tho' he applied them in an entirely different sense. -

Ernst Christian Hoshmann. A clergyman who appeared to have much more piety than the preceding but more & more influenced by the Imagination. Till it sunk into its mere sensuality. As early as 1699 he published a circular letter addressed to ~~the~~ <sup>his</sup> ~~the~~ exporting



them to Repentance - He travelled about  
with a good deal of pomp pretending to  
perform magical acts. - He was put into  
prison & when liberated principally  
resided in the district of Hanover. He  
published a confession of faith in which  
he explained the three Persons of the  
Trinity as three different names of the  
Divinity - the baptism & the Lord Supper  
as unnecessary symbols - men must  
deavour to be freed from sin. The  
centre of this fanaticism was at last  
fixed at Osnaburgischen by the Count Cas-  
sini of Wittenstein. - He invited the  
Fanatics to fix their dwelling with  
him. <sup>Principally</sup> at Berleburg & Schwarzenau also  
is a great degree - with the Dippel  
mentioned above was connected as  
in the latter part of his life he frequen-  
ted this region & hence spread abroad  
his doctrines, after he began to wander  
about without any fixed residence  
& had been several times in prison. -  
John H. Haug from Strassburg who  
belonged to a philosophical society in  
this district. He was particularly disting-  
uished for his knowledge of oriental  
Languages - also a Dr Carl distinguish-  
ed for his learning & lastly Frederick

Rock a shoemaker - who was by no means  
of an ordinary mind. He was the chief  
of the inspired who formed a distinct sect.  
Two of their works produced a great im-  
pression in the Protestant Church, they  
were widely read & gave rise to many  
speculations. The Berleburg Bible - a  
translation of the 11 with remarks in  
7 folio vols, by H. Camp. - It manifests  
no little learning & talent. - The inter-  
pretations are generally upon the very  
false principles of H. P. menentics & the  
remarks filled with the doctrines of  
the mystics. - 2<sup>d</sup> The Spiritual Tama,  
particularly prepared by Dr. Carl. This  
was a periphrastical work which com-  
<sup>municated</sup> mitted the remarkable appearances or  
events in the kingdom of God, presented  
as wonders to affect the imagination.

Some what later Count Tinzendorf  
went to Berleburg & Schwarzenau to con-  
verse with these people in order to en-  
deavour to bring them back to the sim-  
ple Gospel - after the orthodox party  
had disclaimed. These fanaticism  
was the most extravagant in the two  
sects the one derived its name from a  
woman called Ursula Maria Butler  
& her daughter Eva Margaretha. - This  
sect was distinguished by many mystical



2 - the necessity of separating the soul from the influence of every thing external, & work arising from the world - from the indifference of outward actions if the heart be turned to God - a doctrine turned to great abuse - The sect became degraded to the worse form of the doctrines of Carthage ~~the~~ cratianism. - They were led to all licentiousness by their principle that the outward conduct was indifferent when the heart was turned to God - They had their chief seat in Paderborn in Westphalia. - The founder was publicly executed in 1705. The Orthodox did not fail to attribute the rise of these sects to Spener & Franke, this was especially done by D Meyer of Halle Greifswalde - The University published openly its abhorrence of these enormities. - The other sect seat was that of Ronsdorf <sup>the dutch</sup> in Berge. The founder was Elias Eller a riband-weaver - The commencement of the course of this man was devoted him to the explication of the Apocalypse. In this course his second wife heartily joined him. They both gave out many ~~from~~ the ~~times~~ respecting the time spoke of in the Revelations & made themselves the principal personages of the predicted period. They

Since that the new kingdom of Christ was at  
hand & <sup>the new Jerusalem</sup> was to be founded in Rensdorf. ~~They~~ &  
made themselves the leaders - These preten-  
tions they endeavoured by various artifices  
to support, & brought many persons under  
their influence. Eller appealed particu-  
larly to the external prosperity of the  
congregation - The town continually  
increased in business & enjoyed the fa-  
vour of the Prussian Government, which  
led to a great increase of its population. El-  
ler was proclaimed Bürgermeister & made  
the representative of the Reformed in the  
Province of Cleve & Berge. By this means  
he obtained an influence with the Govern-  
ment. This led him to come out with  
his doctrines with greater boldness - Thus  
fanaticism & fraud were united in him.  
He now declared himself as Vicar of Christ  
to his congregation - when he went out he  
caused the cry to be made - Hosanna to him  
who comes in the name of Lord - He caused  
two velvet Thrones to be erected for him-  
self & wife in the church over the magis-  
trates - He commanded the people to  
pray to God, in his name if they wished  
their prayers to be heard - His children  
were to rule in the kingdom of God - <sup>He commanded them to be wise &</sup>  
secret he gave himself to intemperance.  
There were two clergymen in the village  
one Muffling was of a hypocritical  
disposition & cooperated fully with Eller.



I adopted every thing which he taught & he  
expecting his own prison - all that he pub-  
licly preached he said privately was meant  
to refer to Eller - The other preacher was  
at first blinded by this deceiver & dared  
not oppose him; but his eyes were gradu-  
ally open - Upon a certain Sabbath he as-  
cended the pulpit & preached from the  
words "Thou art weighed in the Balance  
& found wanting" This sermon set every  
thing into commotion. But Eller had art  
enough to make it believed that this  
preacher was bewitched. - The tyranny  
was such that no one dared to apply to  
him for the discharge of any ecclesiastical  
functions - At last he was attacked in his  
house plundered & driven with his fami-  
ly out of the town - This brought the whole  
nest of iniquity to light. - Eller died  
however before any thing could be under-  
taken against him 1750. Wolfing was  
deposed & died in misery - altho with  
hypocritical joy & false satisfaction.

† 66. On the spirit of legal righteous-  
ness & hypocrisy wh. represented itself  
this Revival. —

Hypocrisy is a pretention to something  
we do not really possess - It may either  
be ~~known~~ intended & designed, or arise from  
self deception. - The former adopts forms  
of external sanctity to attain certain ends.

which is only found where religion is respected.  
The hypocrisy which arises from self deception  
may exist among formal as well as  
Christians - among the former it occurs  
when those who have no personal expe-  
rience of sin & grace in their own hearts, be-  
ing brought into contact with real christ-  
ians adopt their language which they  
use in a different sense - I imagine them-  
selves to feel all that it expresses - Among  
real christians it occurs when the adopt  
forms, which at first were expressive of  
warm feeling, but which gradually be-  
come merely empty ceremonies - They  
retain forms of expression & messages ofly  
~~hypocritical~~ <sup>hypocritical</sup> ~~the same come into use~~ <sup>for the sake of conformity</sup> - Both kinds  
of hypocrisy are often found in connexion  
with true revivals - & it is an evidence  
of an entire ignorance of such things  
when these revivals on this account  
are entirely rejected as evil. - The in-  
tentional hypocrisy occurred most  
frequently in the period of which we  
speak ~~among the persons of distinction~~  
~~who had before been particularly affected by~~  
the movement particularly among persons  
about the courts of most princes who  
were in some measure affected by the  
spirit of revival around them. Of the  
number of these courts was that of  
Henry II<sup>d</sup> of England. - That of the Count



Stolbergh & Wernegersda & that of the  
Duke Ernest of Salsfeld - that of the Prince  
August of ~~Mecklenburgh~~ Mecklenburgh - & the  
King of Denmark - the prince examples  
that no only clergymen but also lay-  
men may easily obtained advance-  
ment in these courts when they could  
adopt the language of Christians. Un-  
der these circumstances it did not fail  
that many w<sup>d</sup> adopt the profession  
of religion - This was particularly the  
case in the court of the count of Hohen-  
geroda - The count was not so soon  
dead than the court assumed an en-  
tirely tone - This was also the case  
in the court of the duke of Salsfeld -  
The father of Lember was preacher  
in this court & Lember relates that his  
father was at first not disposed to  
accommodate himself to the religious  
tone of the court - But when he sent his  
son to the University in order to obtain  
a stipendium for him he was induced  
to adopt the phraseology of Christians.  
Also in the University of <sup>there</sup> Halle was  
temptation to the same evil. As soon  
the students wished to obtain places  
in the gift of the Professors they adopted  
the language wh. they knew would  
most effectually recommend them -  
after

Secondly the hypocrisy arising from self  
deception. This kind of self deception we  
may remark in the University of Halle  
among the Professors & Students. - To this  
class may belong the otherwise highly  
respectable Prof. Baumgarten. - This man  
who appeared to live a pious life seems  
yet not to have had them decided expe-  
rience of religion which distinguished his  
colleagues. Study appears to have render-  
ed him cold & indifferent to more vi-  
tal subjects. - Notwithstanding he adopt-  
ed the pious language & usages of those  
around him. - In the latter part of his  
life he departed considerably from  
both. - With respect to the Students it  
is clear from the lives of Michaelis Sam-  
ler & Noessel that they used the ex-  
pression most distinguishing of Christianity  
even when professing nothing more than  
general respect for religious truths. - The  
history of this period also teaches us that  
the terms converted regenerated &c were  
applied to many students who were mere-  
ly brought to respect for religion. These  
in general are generally to be classed with  
the number of self deceivers. - This kind  
of hypocrisy ~~which~~ adopts forms & retains  
them when all that rendered them  
valuable is departed. There are indeed  
many who go to the extreme of rejecting



4 under valuing all forms. When the Spirit  
has led men to employ any form it  
operates through this form upon their  
hearts. And hence they sh<sup>d</sup> be valued.  
And even when the spirit is departed  
the forms sh<sup>d</sup> not be rejected as they  
may yet become a vehicle for life  
spirit. — The removal of forms appointed  
by God sh<sup>d</sup> only be removed by his au-  
thority. — ~~History attests~~ The same  
Remarks are applicable to meetings of  
devotion — instead of forsaking them —  
each sh<sup>d</sup> endeavour to obtain a renew-  
ed out pouring of the spirit. — So the  
Episcopal Church in its rigid form  
are preserved altho' often destitute of  
life — and so the forms of the Mora-  
vians, which in the time of Zinzendorf  
were the expressions of elevated Christian  
feeling — & if the spirit of piety should  
entirely leave this community the  
forms sh<sup>d</sup> be retained & ~~it~~ it be left  
to God decide whether he will breathe  
life into them again or suffer them  
to perish. —

In any considerable Revival the ex-  
citement assumes something of a peculiar  
individual ~~character~~ <sup>form</sup> — & this was the case  
in that procured by them — This may  
be viewed in a three fold light — 1<sup>st</sup> the  
form of language 2<sup>d</sup> of means of edification

3<sup>d</sup> The form of activity. — The judge of the propriety of this characteristic phraseology we must enquire whether it be accordant with S.P. & suitable to the age. Thus altho' the language of the English Liturgy be scriptural, it would not answer for the Chinese. The phraseology of the time of Henry is throughout biblical. — In the Among the Puritans & the Catholics we find much less of this character, as the language is more mystical & formed more after the New Platonic Philosophy. 2<sup>d</sup> The means of edification, consisted principally in meeting for reading the S.P. & singing. — Another circumstance to be mentioned is that the Bible was the constant companion of real Christians to wh. every thing was referred. Also regular family worship — & frequent attendance upon church. — Nothing can be objected to this. — But by the Methodists it was different. Private association <sup>the members of</sup> which communicated the state of their hearts to each other. This form cannot be supported by any thing in S.P. The same remark may be applied to many things among the Puritans — we should however recollect that an account of the change of circumstances every thing of this nature cannot be exactly repeated after the S.P. — 3 The form of activity was particu



marked <sup>negatively</sup> by the circumstance that every  
amuse expenditure either of time or money  
was rejected, that the service of God might  
be the more exclusively pursued. And  
the theologian were peculiarly desirous  
that the students sh<sup>d</sup> not be content with  
the acquisition of learning without in-  
ward growth in piety. - The greatest sym-  
plicity & moderation in all the habits  
of life. Positively it was marked by  
cannot desire to win souls to Christ.  
2. Zeal to promote the Gospel among  
the Jews & Heathen - 3. Zeal for the erec-  
tion of Benevolent & pious institutions  
orphans asylums &c - all these forms  
are purely evangelical.

What relates to the phraseology - it may  
be remarked that Spener & Franke be-  
ing no means open to the accusation  
of laying upon a too great importance.  
They freely acknowledged it was good  
in mystical works altho' the lan-  
guage was entirely different. - But  
the followers of these good men are  
chargeable with showing a partial  
& exclusive preference for their own  
modes of expression. The Gottlieb  
Franke, Bogatzky, were marked ex-  
amples of this. - They rejected much  
too partially the language of the mo-  
ravians - In the same way they rejected

also too freely expressions of the Orthodox  
school who seemed to sound too concord  
ly. The same thing ~~was~~ was the case  
in reference to the language of the mys-  
tics. Thus arose among other Christians.  
a great dislike of the Halle phraseol-  
ogy. —

With regard to the means  
of edification it cannot be denied that  
too much stress was laid upon <sup>private</sup> meetings  
& always mingling religion in com-  
mon conversation wh. gave rise to not  
a little hypocrisy. — In Halle it was  
customary from the desire to stir up the  
Students just arriving at the University  
to religion to call upon them to take  
part in all the devotional meetings.  
Too much nourishment produces ac-  
tivity. — Many who engaged in these ex-  
ercises heart & soul were repulsed than at-  
tracted by frequency. — This superflu-  
ity of exercises was particularly great  
upon the Sabbath. A ascetic meeting  
in the morning for the exponents — 2 in  
the afternoon <sup>in house</sup> among the professors  
& in the evening in the families be-  
sides three regular services in the  
churches. The spirit of devotion  
not be sustained through all this —  
and besides the exegetical lectures were  
in a good degree perverted — Those students



who wish cultivate diligently their studies were much interrupted & those who for the purpose of study <sup>neglected</sup> ~~neglected~~ some of the meetings were regarded with an evil eye. In some places it went so far that running & authority were employed to secure the attendance of the young people. - Lemler was a student in the Gymnasium in Saalfeld & was induced by threats & otherwise to take part in them & as soon as he had done congratulations were sent to his father upon the change of his son. The duty of prayer also in many places was made to be mechanically. - The Halle school had urged that the prayer should be extempore & from the heart. The orthodox on the contrary read them. But this was soon abolished - & made a sign of a man's being converted or not if he could make a long extempore prayer. The Duke of Saxe-Gotha made the boys of the gymnasium pray one after another before him to see which of them were really converted & worthy of receiving a stipend. -

We can also speak of the peculiar form of the inward religious exercises which marked this period. - Sherrer & Franke opposed themselves to the outward adoration

of the doctrine of the atonement wh. allow  
a man to live as he chose. Hence in  
the Halle school this doctrine & the Law  
were united. - But it cannot be said  
that a legal spirit at this time pre-  
vailed although it gradually arose  
afterwards. Thus the Halle Theologians  
recommended strongly the reading of the  
Bible - & hence ~~many~~ carried it always  
about with them. When the form  
of instruction adopted a rigid logical  
form - the religious feelings were also  
more made a matter of rule - & the  
Law was on this account more pre-  
dominant. - ~~the most~~ <sup>Hence is to be</sup> explain

the course pursued by the Moravians  
in opposition to the adopted at Halle  
while in Halle a legal spirit was grad-  
ually gaining the ascendancy. Then arose  
a simple & exclusive regard to the great  
doctrine of the Cross by which the feelings  
were more constantly cherished. Those  
of the Halle Theologian who partook  
most of the evil in question, at last came  
to regard mere external piety as the fulfil-  
ment of the commands of the gospel. Their  
great motive for every thing was duty  
with the Moravians on the other hand  
a personal intercourse as it were with  
the Saviour demanded - Christ was to be



regarded as the friend of the soul - love to him was to the observance of all external observances, which was doubtless much more conducive to real heart felt piety. —

of the spirit & enterprise negatively considered. It was the common desire to make learning practical. — This might have the effect to render Learning disinterested. The Halle Professors cannot however be accused of this, they were really learned men - yet the connection wh. they effected between religion & learning was not intimate & refreshing. They were learned & pious - but their religion as to speech was not scientific. — John K. Michaelis & Lange were learned - Baumgarten recommended learning almost exclusively while by his colleagues who far took more of the spirit of the new & professed less interest. Had they regarded their religion more scientific Semler who would probably not have pursued the course wh. he subsequently took. — The Halle teachers also warned against the amusements of the world more practically than theoretically. — The Christian who is really desirous to devote everything to the honour of God has no time for such amusements. — And the principle

Be not conformed to the world must  
regulate all the conduct of a Christian  
& he must be able to do every thing  
with prayer & joyful reverence to  
God - These principles & partaking of the  
amusements of the world they taught  
were inconsistent. These doctrines of the  
Halle teachers were evangelical & by  
no means an universal condemnation  
of every kind of enjoyment. But among  
their successors they carried too far  
& perverted. - On the one worldly amuse-  
ments were regarded as more danger-  
ous & worthy of condemnation than  
they really were. - On the other hand  
the neglecting of them was made a  
merit of - & what Franke & Spener upon  
evangelical principles had warned a-  
gainst was made a legal yoke. Thus many  
were excluded from the Lord's Supper if  
detected in playing cards or dancing.  
The Count Henry of Reuss commanded  
his preachers to act upon this princi-  
ple. On the other hand the Orthodox  
carried their intolerance in regard to these  
things to a great length - an Orthodox preacher  
published a form of prayer for card  
players to pray for success - The Devitz  
~~republican~~ Mystic Nicolas <sup>von</sup> der Flöhe ex-  
pressed himself on this subject in the  
following excellent manner - A youth



gandif attired came to him & ask how  
he pleased him. - The wise man an-  
swered - "Is your heart good so are your  
clothes good, but if your heart was  
good you w<sup>d</sup> not wear such clothes."

The moderation in the use & enjoyment  
of the things of this world was not monk-  
ish but evangelical, - The elder Knapp  
was distinguished in this respect. He  
felt in his life days of him with pro-  
priety - *vita ejus erat commentatio  
aeternitatis*. - Of a abuse in this respect  
respect we have nothing to remark. -

Of the positive activity, was manifest  
ed in a desire to promote every where  
the true knowledge of Christ. - This de-  
sire the Moravians richly inherited.  
Yet in the second generation we no-  
tice a two fold perversion of this feel-  
ing. We find that in regard to ma-  
ny it seemed to a real inward desire  
but was regarded as a mere duty &  
many thought they had fulfilled  
their duty if they only introduced re-  
ligious conversation. - And secondly many  
became to act upon a feeling of self sufficiency  
forgetting that they could only point out  
the way - and urged the Gospel upon people  
unreasonably thus driving them from it  
rather than promoting their conversion.

Many distinguished missionary as

Liegenbalg & Schwarz who laboured at  
first without effect for 4 or 7 years but  
afterward thousands were converted.

The effects of wh. are still visible in Mal  
abar.

The Jewish missionary estab-  
lishment was under the direction of  
Prof. Callenberg. - The missionary He-  
phan Schulze went out from this  
school - a man distinguished for his  
talents & learning, - untiring zeal &  
self denial - he rejected every offer of his  
pepinal preferment & restricted him-  
self to the life of a mechanic that he  
might be a missionary among the  
Jews - "Leading of God through Europe  
Asia & Africa" is the result of his travels.  
This work recedes much of his experience.  
He travelled 20 years thro' Europe Asia  
& a part of Africa - In reference to  
the conducting of these missions we  
have no abuse to notice excepting  
that some of the <sup>later</sup> missionaries remain  
see the faith & become deists. -

Another manifestation of activity we  
have mentioned was the creation of or-  
phan houses & places for the poor. The  
orphan house in Halle was conducted  
by the elder Freykinghausen & the elder  
Knapp. - Many similar establish-  
ments were formed in various parts



of Germany where the students of Halle were settled. —

We close this review with some reflexions which the subject suggests. The view of we have taken of this period teaches us how the various systems of Theology can become hostile to vital piety, <sup>or the soul</sup> not only the unbelief upon Revelation — but the belief itself in the word of God — & de præ naturalibus. — which assumes a position of hostility when it is nothing more than a speculative knowledge — of this, this period gives us remarkable examples. Further it teaches us that the revival of religion & the outpouring of the Spirit as in the times of the Apostle is possible in our times — if Christianity be only properly explained & practiced. — The Halle school spread its doctrine to Sweden — Denmark & even to Greece & Mount Athos. and finally when we compare the ~~the~~ extent of that period with that which exists in our own days — the latter with be seen in some respects to have the advantage. — The latter is more guarded from the <sup>more</sup> visions which usually ~~find~~ kindle seasons of excitement. — Religion

II is brought to bear upon every depart-  
ment of human society. - Especially is  
its influence on the sciences & arts worthy  
of remark. - It is at <sup>the</sup> same time true that  
these advantages ~~have~~ may easily  
be perverted. - an event which can  
best be prevented by laying to heart  
the lessons taught us in the period  
of wh. we have been speaking. - That  
the knowledge of the truths of Christianity  
cannot only come from ~~the~~ a sancti-  
fied state of the feelings, from their  
vital influence upon our hearts.  
The supervision to wh. we are exposed  
is that, the knowledge of religion either  
more or less will be regarded as a mere  
intellectual work. - That the truths  
through wh. men are to be renewed  
& sanctified, should be solemnly dis-  
cussed as a source of mental enjoy-  
ment - without being brought into  
the heart & made to operate upon  
the life. - On the other hand this  
period teaches us in what way &  
to what extent we may promote  
real evangelical truth in the Pro-  
testant church. - God desires to every  
period its peculiar object - wh. it must  
realize. When ~~if~~ it be that Christianity  
should develop itself more variously



than in any former period exerting its influence over every department of life & learning. it is so much the more necessary always to bear in mind - that this ~~high society~~ <sup>high society</sup> ~~which~~ <sup>which</sup> will become sin - & this learning a lie when self-denial is not made the great principle of religious life.

## §II Luctation Conflict of Faith with Infidelity. —

§I Introductory Remarks on faith & infidelity. —

We introduce these remarks with an expression of Goethe. — which if the author himself did not fully comprehend becomes so much the more important for him who from his own experience has learnt what faith & unbelief really are. — He said in his work - "West-östlicher Divan" page 224 "The ~~the~~ great & deepest theme of the history of the world & of men is the conflict between faith & unbelief." These words we place at the head of our remarks. For those who can most fully comprehend them, it is clear that these words contain nothing but truth. Man finds himself in this world

an insulated solitude. He knows not  
from whence he came nor whither he  
goes. - He knows nothing ~~but~~ the point  
upon he has awoke & upon wh. he is  
soon to close his eyes. - Had he not  
received the faculty by faith to raise  
himself above himself & this dreary  
life - so would he have nothing to  
do but with noble resignation to  
content himself without ever  
attaining the end to which his na-  
ture prompts to aspire -

For as the World & God - time & eter-  
nity, annihilation & salvation are  
the points upon human life turns  
so is the opposition between faith &  
unbelief the root & ground of all these  
conflicting subjects & in which they all  
centre. Hence also must the contem-  
plation of the struggle between faith &  
unbelief have the tendency either to bring  
us to a more elevated consciousness of the  
high destiny to which God has called  
us - <sup>or</sup> to that bottomless abyss - of uncon-  
scious existence which the result of all  
logical infidelity. - ~~The~~ Taking this word  
in its wider sense it means that dis-  
position which leads men to admit  
not as ~~the~~ true but the result of their  
reasonings & deductions. - Faith <sup>in its</sup> ~~is~~ widest  
sense is that disposition wh. ~~is~~ influenced



by an inward or outward necessity, ad-  
mits as true what is not merely thro  
logical deduction rendered certain. The  
great question here presents itself what  
the result is when men logically pursue  
the path of skepticism. — That is when they  
will form a system respecting human  
& divine things, with no other means  
than speculation & logical deduction.  
There is something in the heart of man  
which leads him to believe whether  
he wishes it or not. — But there is some-  
thing also in the fallen nature of man  
which leads him to skepticism. — But  
as the evil in our nature (until rectified  
by Christ) prevails over the good so the  
tendency to unbelief is more powerful  
than the tendency to faith. — Yet the  
disposition to faith constantly opposes  
itself to the contrary disposition. Hence  
it is that there are so few who pursue  
their skepticism to its legitimate results.  
That there are so few thorough logical  
systems of infidelity. — For the bible  
christian however it must ever appear  
safer & better that the system should  
be pursued to its legitimate results, than  
that the tendency to skepticism should  
be checked in its course & so a system  
be formed which floats in the midst  
between heaven & earth & which can

as little he depended upon the principles of Philosophy as those of the Theology is founded upon the Bible. — Superficial men deficient in the power of speculation, content themselves with such a system. — whilst their most <sup>common</sup> ~~powerful~~ disposition is there with satisfied — & are thus hushed in to a dangerous slumber. — More worthy of respect is a system which is thorough out consequent & is prepared to win or lose all. — and for those who are thus consequent there is more hope of their return, since the necessity of having something to believe is too deeply seated in the human heart to resist is filled with the same terrible results of consequent skepticism. — Schelling therefore has reason to reproach those as cowards who having raised themselves over external things & committed themselves to speculation & reasoning shrink before the legitimate consequences of such a course — From what has been said it follows, that are various grades of skeptical Philosophy — from that which has most thoroughly followed out its principles — to that which is the most inconsequent & the nearest to faith. — We can however distinguish these systems into two classes

in the preface to the 1<sup>st</sup> vol of his phil<sup>o</sup> works —



The consequent & unsequent. - the former is Pantheism in its diversified forms - the other is Deism. -

## Pantheistical System.

We propose the question, what is the result of all logical speculation when we have resolved to follow no other guide? - The speculation which proceeds by deduction must commence with something first principle or intuitive truths - which are supplied by our own consciousness. The first point from which it starts is the consciousness of existence. But we are not conscious of self existence but of an existence depending & grounded up on something else. - Hence the speculator in the consciousness of his own existence is at the same time conscious of the existence of the original existence upon which his own is founded. First from this consciousness - the consciousness of personal existence as includes that of the original existence, proceeds the speculation or argument. For to this point all is assumed as intuitively true. - What is thus intuitively known belongs next in its self to the argument <sup>which</sup> ~~proceeds~~ as deduced from its basis. ~~which~~ <sup>from</sup> proceeds to higher subjects. As soon as the argument is commenced a dilemma presents itself, which according as the one or the other side is assumed, decides upon all divine & human things. - This dilemma is then as follows. - 1<sup>st</sup> God being present its as a person - or as possessed of self-efficiency. - if it a person it is - self-active - having no other.

ground of actions than itself - I<sup>d</sup> ~~if~~ I am con-  
scious that my being (existence) & actions are de (being)  
pendent & restricted - that the remote cause  
or ground is not in my self but in the original  
existence. - How can this be reconciled. - If  
there be an original existence unlimited in  
dependent - which <sup>conditions</sup> limits all other existences  
there can be no agent, out of him, which  
is in itself the last ground of all its actions.  
But if the original existence is the necessary con-  
dition of the actions of other existences so is it  
the only agent. - ~~But~~ For while this original  
existence is active, so is it in so far as it is  
the condition of all other existences a mere  
lifeless substratum, but is the living ac-  
tive principle in every thing which is. And  
all independent active existence out of the  
original existence an impossibility. - On the  
other hand when I assume as incontrover-  
table - my individual personal exis-  
tence - If I regard every individual  
as a being - which has in itself the last  
ground of its actions is self efficient.  
Then ~~the~~ can the original existence not  
be unrestricted. - Since the individual is  
efficient necessarily limits or restricts ~~the~~  
its efficiency - and each after its own way &  
ambitions the activity of the original ex-  
istence. - Hence it appears that the other  
later is encountered by a vicissitude at the  
the very outset - viz ~~the~~ <sup>individual</sup> personal per-  
sonality. - If he will not renounce this  
personality - nor the limitableness of



God's efficiency he must remain contented to hold both sides of a contradiction - or commence with faith - that is holding for true what is not the result of speculation or argumentative deduction. - but this is inconsistent with the goal which he has placed before himself. - The subsequent speculation therefore has adopted the following course. - As it cannot solve the riddle which every man carries in his own bosom the consciousness of his personality & the illimitable nature of God - ~~it~~ has denied the ~~free~~ human personality. - and presented or born the following explanation of the subject.

Since ~~the~~ <sup>as unlimited</sup> ~~limitation~~ of God cannot be admitted, if the personality of men be considered real, the consequent speculation explains this personality as only apparent. - The unlimited <sup>original</sup> existence which pervades the universe - strives through its own activity to become objective to itself, - to come to a consciousness of it - The infinite becomes objective when it reveals itself in the finite. - & when this finite revelation is conscious of its unity with the infinite. Hence from the stone to the angel, in individuality is merely apparent, ~~and~~ being nothing more than the various modifications of the infinite protoprinciple. Human individuals realize to the

greatest perfection the effect of the infinite principle to come to a consciousness of itself. Because men through the faculty of thought - feeling or imagination clearly conceived themselves as manifestations of the infinite. This is the manner in which the consequent speculation endeavoured to ~~do away~~ destroy all individual personality. With this rejection of the <sup>inferiorities of the</sup> finite creatures is also necessary connected the rejection of the infinite. — Since the infinite contains idea God - ~~is only conscious of himself~~ arrives at self consciousness only thus: the creation of the finite individual as it is clear if we in any sense ascribe to him a personality, it can be no other than the mere apparent personality of the individual. — This is his life. — other consequences follow from these principles which are frightful. — When God is only a universal agent in ~~the~~ all being, there is good & evil equally the act of God & the objective difference between good & evil falls to the ground. — The view which presents on this subject is as follows: <sup>at times</sup> If the infinite remains inactive having no self manifestation & cannot only manifest itself in the finite, it follows necessarily that God is limited in



the world. - This limitation is not in-  
self evil lying in the very necessity of  
infinite. & in the infinite cannot be  
thing necessary be evil. Hence all evil  
is incipient good. - for every limita-  
tion in the finite, by virtue of its com-  
munity with the infinite is virtually  
removed. If evil be only limitation  
it is only negation, which is necessary  
for the production of good, because if  
there was no limitation, there could be  
no pervading of the limited & all  
would remain dead. - The individ-  
ual must acknowledge the evil in itself  
so far, that it must endeavour to  
remove this limitation that is endeavour  
to render the pervading of the finite by  
infinite perfect. - but this limitation  
(evil) is in itself necessary since ~~this~~ <sup>to</sup>  
out it. there would be no develop-  
ment of life. -

This system with its consequences pre-  
sents, undoubtedly a regular logical de-  
duction, but it contradicts so entirely  
the very nature & deepest feelings of  
the soul that only a few at any pe-  
riod have embraced it in all its results.  
Already in the ancient times we  
find regularly constructed Pantheistical  
systems, partly ideal & partly materi-  
al pantheism. The most improving  
is that of Xenophanes Eleata - & that of

excitation  
of life -

the later Platonists. — We find however among the Heathen some who altho they admitted these systems as true felt their annihilating effect upon human life. A remarkable passage occurs in Pliny *Historia naturalis* Lib. II. Cap. 7. where he says — "There is so much uncertain in human life, that among all uncertainties the most certain is that there is nothing certain. — That there is nothing more miserable than the thing called man. In all his misery the greatest consolation is that God is not almighty, since he cannot deprive himself of life, which is the greatest good in this miserable life." — This subsequent speculation has also in later times manifested itself in many systems. — When speculation became more regular & perfect Pantheism appeared in two different forms — as ideal — & materialism. — The latter denies the existence of spirit — refers every thing to matter & its laws. This system was principally developed by the French academicians at the close of the last cent. The grossest work on this subject — "L'homme machine" the boldest defender of the system the infamous La Mettrie. he was court Physician & afterwards



count pool to Frederick the Great.  
The principal forms of the Social  
pantheism are Spinozism & the  
nature philosophy. — In these sys-  
tems matter as to its essence is regard-  
ed as spirit. — By Spinoza in particu-  
lar & imperfect manner, by the  
nature-philosophers with imperfec-  
tion. — Among the modern panthe-  
ists there are some who denied ev-  
ery thing of a holy or moral nature  
& merged all into what was merely  
physical. The most coarse depen-  
der of this system ~~Goeres~~ Goerres  
in his history of the Mythology  
of Asia he has that, that God is of  
little worth who cannot practice  
evil as well as good with-  
out there with diffidence himself  
and shakes with bolts of the  
personality, divinity, & morality  
of the Earth. —

The other kind of infidelity  
of which we spoke was the in-  
consequent — or Deism.

The deist assumes the existence  
of the moral law in the breast  
of man — the existence of a perso-  
nal Deity — & thus also providence

The doctrine of rewards & punishment - future state. - This system is found in antiquity altho' held with a very unstable hand, as by Cicero - who however was a Deist. - with most precision & beauty by Pindar, Socrates & Plutarch. who presented the truth in a manner most analogous to the Christian Dispensation. It may be asked in what way the heathen attained this knowledge. - We may say that the necessity of such knowledge lies so deep in the human heart that a thorough examination of the heart must be led to its discovery & adoption. But it is very doubtful if the fallen nature of man would ever have arrived at this knowledge if it ~~he~~ had not been aided by tradition & history. It is far more probable when we review the whole history of the mind of man - that altho' this necessity really existed it would never without assistance lead to the knowledge of the ~~truth~~ <sup>truth</sup>. At least the three distinguished men just mentioned are far from found =



ing their opinions merely upon speculation but rather appealed to tradition - to the fathers - to freer revelations of God which are only corrupted - In later times Deism assumed a ~~more~~ more perfect & better sustained form. - and founded it itself upon the general reason of man. It maintains that human reason is necessarily led to the above mentioned truths by mere speculation. - If this system did not oppose itself to the divine revelation it would be liable to only one objection. - It is perfectly correct in saying that the necessities of the human heart leads to adoption of these truths. & that when these necessities are not suppressed the knowledge of every man will acknowledge lead to their admission but Deism denies the influence of history upon itself. were it not for what it derives from history it would be nothing - it is ungrateful to Christianity to wh. it is indebted for all its clearness & stability. Deism however presents itself in opposition to revelation. - It pretends to be a system wh. can justify itself at the bar of truth as system to which men can attain

by Philosophy - whereas the truths of  
Revelation are opposed to reason & are  
therefore to be rejected as doctrines  
to which philosophy does not conduct  
as soon as Deism ~~resents~~ takes this  
ground it presents itself as a sys-  
tem of philosophy. It will only ad-  
mit what is within the reach of hu-  
man reason & what it can by argument  
establish. - In this light it is a system  
utterly unsatisfactory. - We have already  
seen that when human reason will ad-  
mit nothing but what it can compre-  
hend it is led at the very first step  
to a riddle wh. it cannot solve. - The  
speculation if it will be worthy of the  
name, is necessarily led to deny the  
personality & liberty of man - This  
the deists as admitting rewards &  
punishments cannot do. - If Deism  
be not blind it must admit that  
in reference to these truths it stands  
upon the ground of faith - that it  
cannot then render them comprehen-  
sible nor support them by demonstra-  
tion. - It must therefore admit that  
it adopts what it cannot at the  
tribunal of speculation defend. - That  
is the personality & liberty of man



The Deist believes these truths merely on the ground of experience & can neither explain ~~nor~~ prove them. But if he is obliged in reference to his most important truths to rely upon experience - & only believes them. He can no longer object to the believer of the Bible that in reference to other facts he appeals also to experience. If he receives truths which he cannot explain & cannot by speculation support - but which he has experienced in his heart. - The consequence of this is that we are brought to admit that <sup>argument</sup> demonstration is not the only way for attaining a knowledge of the truths. - Hence profoundly & truly the great Hamann in his correspondence with Jacobi says 19<sup>th</sup> remarks - "I have repeated it satiate that it is with the Philosophers as with the Jews - neither know either Law or Reason is. - Reason as the Law is given for the knowledge of sin & ignorance & not of Grace & truth. The latter must be revealed. - They can neither be founded <sup>out</sup> by speculation, nor obtained from others, nor inherited." In other words is the <sup>object</sup> ~~subject~~ of philosophy - <sup>can only be</sup> that we should see

IV That we are thus led to conclusions  
wh. pointedly contradict our nature  
& consciences, or that he comes into  
dilemmas which involve him in in-  
extinguishable contradictions. Thus the re-  
velation brings men to the conscious-  
ness of his ignorance. - & also of his help-  
lessness. - He then is led to seek some  
other way to arrive at a knowledge of  
divine things. - This other way is his-  
tory. In the external history the truths  
of God are communicated as facts.  
in the history of his <sup>own</sup> heart ~~that~~  
the truth has the testimony of expe-  
rience & thus man becomes to be-  
lieve in the Revelation. -

## § II. Infidelity in the Romish Church. -

Since the existence of Christianity there  
has always been infidelity in the world  
wh. the most vigorous church disci-  
pline is insufficient to suppress. For  
as the wants of the human heart will  
it ever have a tendency to lead men to  
faith - pride will constantly lead  
to infidelity. - We have no accurate  
knowledge of the extent of infidel-  
ity in the Romish Church - where it  
must be concealed. But we can des-



ignate two forms in which it has dis-  
played itself. - The profound spirit  
of speculation led to mysticism & Mrs.  
mysticism to pantheism - the spirit  
of frivolity to the rejection of the  
superstitious forms of the Church. To  
the former belongs John Scotus Eri-  
cena - Almaric of Beira - De-  
to - in the beginning of the 13<sup>th</sup> cent.  
on the other hand the light spirit  
of frivolity led to the rejection of what  
was superstitious & also what was  
true. Of this we find early  
examples in the Catholic Church. Li-  
mon of Tournay 1200 Professor in  
Paris - of the same class was the Em-  
peror Frederick the 1<sup>st</sup> & the disci-  
ples of the Arabian Philosophers &  
Averroes. - These latter held meetings  
in which they ridiculed the truths of  
the Bible. - Infidelity greatly increased  
at the time of the Restoration of Letters.  
In this period many learned men ap-  
peared who were either Deists or Athe-  
ists. - as for example the famous  
Angelus Politicorum - who said -  
~~he had once read the N.T. but I have~~  
once read the N.T. sed nunquam  
tempus regis collocasse - Further  
the Cardinal Bembo. when he found

that the learned <sup>etor</sup> ~~Padoletas~~ (Padoletus) 2  
was engaged in a commentary on the  
Epistle to the Romans. - he said, mitte  
talis nugas; non enim decent re-  
rum gravem - More examples may  
be seen in the letters of Marcellinus Ficci-  
nus. - who was a disciple of the new  
Platonic Philosophy by which he  
was led to embrace Christianity

§ III. The Infidelity which  
manifested itself at the time of the  
Reformation. —

The Reformation excited an uni-  
versal spirit of Investigation. - Among  
those who were affected by this spirit  
there was some who felt no necessity  
for religion & were soon lead astray.  
Such as Valentin Gentilis - Servetus,  
John Campanus - & others - To this  
class belong the Socinians - who were  
by a false spirit of inquiry lead  
far far from the truths of the Gospel.  
Of many we know nothing as at  
that period it was dangerous to  
declare their sentiments. Yet in the  
South of France we find that a  
Company of Deists was organized -  
- that many appeared who denied



the immortality of the soul. On this subject Viret expresses himself in his work Instructions Chrétiennes 1563. These cases however appear isolated. The map of the Protestants led to the faith of Bible - The first indication of any thing like general infidelity manifested itself in England in the middle 17<sup>th</sup> cent & then more clearly in the middle of the 18<sup>th</sup>. From hence it spread to France - Even Voltaire availed himself of the English writers to find objections against Christianity. - England & France at the same time united to spread the influence to Germany - & Germany spread it to Sweden, Denmark & Russia. -

§ 4. Infidelity in the Protestant Church in England - We must for a moment attend to the circumstances under which it arose. - The situation of the English Church in the later half of the 17<sup>th</sup> - This period is one of the most important in the whole course of ecclesiastical history - That in so small a portion of Christendom &

in so short a time such various forms  
of opinion arose - This period has not  
yet been sufficiently studied. - We  
find here almost all the doctrines  
which have appeared in the Chris-  
tian church - on the one hand the  
most open libertinism in theory &  
practice - & hence open deism & A-  
theism - & the other the most ~~bigotted~~  
<sup>bigotted</sup> Catholicism - many were converted  
to the catholic faith - as for example  
Charles the 11 & his courtiers. - On  
the one hand there was the greatest  
looseness & on the other the other an asse-  
tic strictness wh. forbade all enjoy-  
ment. - so that the reading of the  
of the heathen classics was forbidden  
by public authority. - We find  
Separatists who were unwilling  
to recognize the idea of a church  
- the Independents - And on the other  
the firmest alliance between state  
& church - & a realization of the visi-  
ble & invisible church - on the one  
hand the most profound & learned  
Protestants theologians - on the other  
Theosophers & mystics who rejected  
all theology. - on one hand the warm-  
est & most active practical Christians  
who spread around everywhere a bless-



on the other narrow small sects who  
gave themselves up to ever irregulari-  
ty. - In the midst of such disreputable  
elements it is not wonderful who  
sought the truth without any dis-  
puting on the subject should be  
less to infidelity. - This however was  
only the case with the weak persons who  
~~of the 1 case with those who ought to study~~  
~~they should not take the trouble to study~~  
the history of the faith. - In no country  
was the Reformation so much effec-  
ted (produced) by external circum-  
stances as in England. The evil a-  
rose partly <sup>from</sup> the tyrannical authority of  
wh. the houses of Tudor & Stuart forced  
their own opinions upon the people  
to these belong Henry VIII. Maria,  
Elizabeth - James I. Charles I. - to  
also the Cromwells Charles II. & James  
II. - The evil also partly arose those  
who wished to promote the reforma-  
tion knew so little of the religion of the  
heart, & hoped to effect so much by  
external rites. - Hence it came that  
the government often change their  
opinions - the parties became vio-  
lent in their hostility & forgot to form  
themselves by the rule of the Gospel. -  
Under Elizabeth the parties became  
more distinct & denuded themselves

into the three parts - Catholics, Episcopalians & Puritans. The Episcopalians required the Episcopal form of government & regarded the king as head of the church & held in reference to the rites of the church in many instances the Catholic ceremonies - The Puritans borrowed their principles out the strict Geneva system - They demanded the entire rejection of every thing wh. could call the prohibitory church to mind. as for example that the church should be disconnected with the state - sh<sup>d</sup> be governed by the Presbyters - that the pastors sh<sup>d</sup> be chosen by the congregation - that a strict church discipline sh<sup>d</sup> be introduced - that all who indulged in the pleasures of the world sh<sup>d</sup> be separated from the church - In many respects they were ascetic than evangelical - demanding too much external exhibitions of Piety. Under Maria, the Catholics obtained the supremacy & thousands Protestants bled upon the scaffold - all the Protestant churches were again filled by Catholic clergymen - the prisons were filled with the Protestant clergy - Under Elizabeth the Episcopal part commenced a similar



source of tyranny. - Every citizen was ob-  
liged to attend Church at least once  
a month upon the pain of imprison-  
ment. Under Cromwell the Puritans  
obtained the authority - all worldly  
amusements were forbidden - the  
theaters were abolished - the epis-  
copal ritual was curtailed - in the  
court & in the army prayer meet-  
ings were introduced - This time of  
Cromwell presents a remarkable  
spectacle - Cromwell manifested  
in his history such a mixture of reli-  
gion & hypocrisy that it is difficult  
to come to a true idea of character.  
It seems to be undeniable that this  
remarkable man had experienced  
the grace of God upon his heart. He  
was in his youth immoral - reformed  
& led a pious life - he connected  
himself <sup>with</sup> the Puritans - studied  
diligently the bible - avoided every  
thing wh. could give offence & disting-  
uished him by his benevolence. When  
the war broke out - Cromwell first  
appeared in public life - as Puritan  
he felt called upon to make war  
against the king & the episcopal church.  
After the execution of the king he be-  
came Protector - On this time the

form of religion was to an unexampled degree spread among the people - the sort of wh. however was merely form. The soldiers held prayer meetings with Cromwell - when the army took the field it was always amidst the singing of hymns & the commanders exhorted the soldiers by repeating passages of the Bible. Every irregularity was severely punished. Every soldier carried his bible with him. The Episcopal party was given to licentiousness - out of hatred to the Puritans they sung immoral songs in entering battle - indecent plays were represented & immorality books circulated. - By the Puritans the meetings of Parliament were opened with prayer - the decisions upon political measures were regarded as the answers to appeals to God. In reference to Cromwell himself it is true that after his entrance upon public life he manifested himself very ambitious - that he was cruel cannot ~~say~~ be said when it is recollected that according to the principles of his party he was obliged to act as he did - as they held themselves bound to act according to the examples



found in the O.T. & to root out the  
Canaanites. — It is common to as-  
cribe to him the murder of the king  
for altho' the principles of his party  
allowed the measure, yet he hesi-  
tated. The real author of the king's  
death was Perton. Even the greatest  
enemy of Cromwell bears testimony  
to the goodness of his life — The count-phre-  
sician of Charles the 1<sup>st</sup> & 11<sup>th</sup> Baxter  
"On the count of Cromwell no im-  
mortal person was endured." The  
venerable Baxter says that until  
he attained to honor he possessed  
pure fear of God — Many expres-  
sions of Cromwell are still extant  
which shew his true knowledge  
of religion — Many Scottish clergy-  
men complained that the laity  
usurped the office of preaching  
Cromwell answered them — that  
preachers were indeed helpers  
in the service of God, but not lords  
of it. When do you find it the 1<sup>st</sup>  
that the office of preaching is con-  
ferred to your office — I hope that  
he who has ascended on high can  
give his gifts to whom he pleases,  
and when these gifts are given to  
the laity he not envious even if

Eldad & Medad<sup>in the</sup> - Your fear that  
more may thus be introduced is like  
that of a man who would bring  
no wine into the country for fear  
men would drink too much."

Hume also gives us many remark-  
able traits of the leading members  
of Cromwell's army. Thus in respect  
of Harrison whom is ~~represented~~  
as saying - Let the waiting upon the  
Lord be the principal duty of every  
day - withdraw from the society  
of men & seek converse with God.

Will you not retire with a few  
friends to seek quickening from  
the Lord?" - Yet as true piety  
among the Puritans was mingled  
with such serious errors, piety  
itself fell into suspicion. - ~~For~~  
Immediately after this Puritanical  
period one of an entirely differ-  
ent character was introduced.  
When Cromwell was removed from  
the stage & his strict laws ceased  
to operate - The period of Charles  
the 2<sup>d</sup> was introduced. - a man  
of the most licentious & frivolous  
man. In religion he had nothing  
but superstitious fear & yet he  
came a catholic, although he was  
a fraud to avoid this fact which



first became known after his death.  
After that Arnold Crosswell ~~was~~  
soon collected who had the bible  
in their hands & in their mouths &  
constant prayer was heard in  
his court. - Suddenly a entirely  
race figured around Charles the  
II. The licentious part of the no-  
bility - ~~the~~ were his courtiers -  
- plays & all similar amusements  
were introduced - and these plays  
written ~~in~~ at times by persons a-  
bout the court were often immo-  
ral. - Connected with many of  
these persons were inclined to the  
Puritan faith. - ~~Among~~ <sup>Among</sup> others  
the Poet Dryden became a catho-  
lic - The principal personages  
about the court were the Duke  
of Buckingham - a poet for the  
theater - & the Earl Rochester who  
"profligate" - both revilers of religion  
The latter indeed upon his death-  
bed was converted & died a Chris-  
tian. Under these circumstances  
various forms of religious parties  
made their appear - many of these  
sects are described in the book by  
Wilhelm Boehmer, Eight books  
upon the Reformation of the Church  
in England. Altona 1734. - The

\* 2  
Aug. 18.

Principal sects were the following:  
1<sup>st</sup> The Familists, they wished to the  
sent Christianity pure & that Chris-  
tian sh<sup>d</sup> form only one family -  
They opposed all Church forms.  
2<sup>d</sup> Ranters - 3<sup>d</sup> Antinomians &  
Muggletonians - 4<sup>th</sup> The Seekers -  
The Baptists & Quakers arose at  
the same time. — There arose  
also a sect who were called the fol-  
lowers of Boehme - who leader was  
Pöddage a physician - also the An-  
gel-Brothers - or Philadelphians - who  
also adopted the mystic principles  
of Boehme their leader was Johanna  
Leade - The <sup>also</sup> Latitudinarians many  
of whom had Platonic principles -  
& sought to establish Christianity up  
on this ground. — To this class belonged  
the famous Cudworth whose  
work The Intellectual System is a  
treasury of various erudition - The  
Deists & Naturalists also made  
their appearance in this age - The  
~~last~~ earliest of this latter class  
is at the same time the most re-  
spectable. — The Lord Cherbury who  
died 1648. — His most important  
works are De veritate prout distin-



giving a Revelation a verisimile a  
possible et a falso. — And de Re-  
ligione Gentilium — Herbert of  
Chesham is acknowledge to be a man  
of no common talents — he has a great  
resemblance with Jacobi — & was in  
deed the Jacobi of his age — He pro-  
posed what was not common for  
his age a honest heart — which  
sought the truth with no inconsid-  
erable earnestness — He was led to  
his deistical principles particular  
by the declension of Religion in that  
period — & thro' the bitter contro-  
versies of the various sects & the  
arrogance of the Puritans & haughti-  
ness of the Catholic & Episcopal clergy.  
This gave occasion to his doubts for  
the truth of Revelation & he per-  
suade his doubts in a way that show-  
ed he was desirous of arriving at  
some firm foundation. — He wish-  
ed to ascertain what was the princi-  
ple of truth in man — He confessed  
on reflecting on the nature of the  
understanding that it could be  
no sure means of attaining a know-  
ledge of divine things — since it was  
too liable to draw false conclusions  
especially as the corrupt state of the  
will tended to blind it. He hence

thought that the ground of truth in man was what he called instinct. - There is he said "a certain instinct in men which testifies to the truth of certain things about which it is useless any farther to reason - and there are five such truths - 1. The existence of God. 2. That man is dependent on God & is bound to reverence him. - 3. That piety is the harmony of all the faculties of man & there is an eternal difference between good & evil. - 5. There is a future state of reward & punishment. These principles he said include all religion. - That this is the fact is not only proved by instinct - but also the consensus gentium - In so far as Chubbuck acknowledged these truths he suffered himself to be led by that deep seated feeling of the human soul which testifies to this important facts. - He overlooked however the fact that this principle or feelings is never evolved with historical influence, or in other words that these truths are never discovered or acknowledged beyond the influence of Christianity - He also overlooked that these truths are empty & inefficient as soon as they are conceived



in the manner in which the Christian Religion presents them. God is only for men a living God when according to the Gospel - is regarded as the author of a plan of salvation for men. & when he has historically (not merely thro' the understanding) revealed himself. The difference between good & evil can not be affectingly conceived, when man agreeably to the Arian doctrine is not regarded as fallen. Piety in the proper sense of the word is only possible, when man without self righteousness is willing to be saved by grace. - Hence, Chubbuck should have acknowledged that these five truths either remain pure abstractions or if they become really effectual they must be more particularly enlarged by revelation. - And he would have been led back to the source to wh. he was really indebted for his five truths - Christianity.

Charles Ploumont who died in 1697 became one of his followers - He professed himself a Deist & yet acknowledged that Deism would have no authority over men if did not rest upon a historical basis in Christianity - He

VI. attacked at first upon his historical & critical principle particular points of the Christianity. He endeavoured to render the authority of the four Evangelists suspicious - he said that the history of it was very little different from that of Apollonius, Tyana. - The most important man of this period was John Toland who on the one hand brought many acute historical-critical objections against Christianity & on the other hand by logical reasoning from Deistical Principles was led to Pantheism. Toland was born 1671 of catholic parents. - From the active turn of his mind he early appears to have imbibed an abhorrence of the superstitions of the Catholic Church & soon joined the sect of the Puritans - Later he went to Holland to pursue to his studies. his teachers were the distinguished Arminians Limborch & Clericus - His studies here awakened a spirit of investigation yet this was by no means a pure spirit of inquiry he was as the french deists influenced by vanity. - When he returned to England he appeared as a defender



of Deism - & spread his doctrines in a  
very unbecoming, unethic - In public  
society & coffee-houses he endeavoured  
to make proselytes. In his 20<sup>th</sup> year  
he published his book against the  
Lutheran Clergy under the title "

"The Tribe of Judah" It is here seen  
the corruption of the clergy was one  
of the causes which led to his hostility  
against Christianity. His principal  
work wh. both from its con-  
tents & influence is important, <sup>is</sup> ~~was~~  
"Christianity without Mystery" wh.  
he published in 1896. He wished to  
prove that in religion there was no  
doctrine contrary to reason - This book  
manifested much talents. Leibnitz  
who refuted it said that it was  
written with much acuteness. Other  
modern Rationalists are not so ac-  
cute & original. - He attacked few  
particular points of Christian but  
rather ~~as~~ wished to establish gen-  
eral principles - In the Introduction  
he speaks of the ~~too~~ excommunicat-  
ing & persecuting spirit of the clergy  
He said, if you are against the Catholics  
& yet different in the smallest point  
from the Lutherans the latter can  
damn you - if you are ~~not~~ against  
the Lutherans & yet differ from the

Catholics than they condemn you -  
& if you are equally to both you will  
be persecuted by both." - His man-  
ner of argument is as follows. -  
He first defines what he means  
by Reason - he understands by it  
in its wider sense the under-  
standing - & in a more restricted  
sense the power of judgement  
& deduction. - He then presents  
the position - there is nothing in  
Revelation against Reason - This  
proves thus - Reason is as much from  
God as the Bible - so if the one  
contradicts the other ~~the~~ God contra-  
dicts him. (a position which Thom. A-  
quinas had before him fully stated)  
That it is not proper to say that the  
Reason has been corrupted by the  
Fall - since by the fall we have  
not lost the ability to judge & draw  
inference - In this respect Reason is  
not corrupted - it is only so far  
corrupted as it is blinded by our evil  
feelings - If there be contradiction  
in the Bible we are brought into end-  
less scepticism - & the word God would  
have no more authority than the  
discovery of a Lunatic. - The whole  
reasoning can be true & far false be true.



according to the manner in which it  
is explained. - according to the sense in  
wh. the word reason - taken - Reason  
- I medium - knowledge & I exter-  
nal world & has in reference to I ex-  
ternal world a notable office. It  
perceives the phenomena - I ex-  
ternal world - this occurs thro' con-  
ceptions & judgements - 2<sup>d</sup> it infers  
from what is known to what is unknown -  
wh. it affects by deductions - It can-  
not however be the medium of knowl-  
edge for the inner or higher world -  
since it can it can attain this knowl-  
edge only thro' conceptions - Con-  
ceptions ~~themselves~~ however never are only  
a complexus of the attributes of objects  
and refer not to their essence - They  
cannot express or reach the bond  
by which these attributes are connected  
The understanding can only enlarge  
our knowledge by deductions - de-  
ductions however rest always upon  
the similarity or dissimilarity - we  
can only thus reason - if on the <sup>one</sup> other  
hand a thing is so - it must on the  
other be so - since now the Under-  
standing thro' its conceptions knows  
nothing - I ~~species of things~~ of essential  
unity of thing - so must there in the  
diversified attributes of objects per-  
ceive contradictions where none real

ly exist, when we perceive the essential  
Unity of things. Thus the understand-  
ing finds in the inner or higher world  
contradictions where none really ex-  
ist. - The most obvious example of  
such contradiction is in the personal-  
ity of men & the absoluteness of God,  
as facts both are in the conscious-  
ness of men - ~~both are~~ The understand-  
ing brings these facts in the Reflec-  
tion or conception. Thus here where  
the understanding only defines it  
manifests its weakness. Since a de-  
finition of personality or absolute-  
ness can not be positive - it is  
always negative - only through the  
exclusion of certain predicates can  
it effect a definition of these sub-  
jects. A mere negative explanation  
can however never give us an idea  
of the thing itself. - Will the Under-  
standing exercises its other faculties  
- of comparison & reasoning - it  
comes to the two positive contra-  
dictions - it can only say - That  
either man is not a Person or  
<sup>God</sup> man is not absolute - he must  
reject one or the other - But this  
results only from the fact the Under-



standing cannot comprehend the  
unity of the soul & God. <sup>the two points</sup> This in-  
ner unity is only known by an intuitive  
perception. - Hence the Understanding is  
only a medium for knowing the external  
world. Intuition is the ~~op~~ contrary the  
medium of knowing the inner or higher  
world. Because Intuition can perceive  
the coincidence & unity of what is con-  
tradictory to the Understanding. If  
the Understanding be taking for its  
wider sense the reasoning of Toland  
is still false. For in this sense there  
not only can <sup>but</sup> must be contradictions  
in divine things for the Understand-  
ing. - Yet we must remark these  
contradictions are commonly so call-  
ed in usual language. It is more  
to express the same idea by saying  
that these things are above the reason.  
But much has been said against  
this distinction & many have maintain-  
ed that what was ~~against~~ above rea-  
son is contrary to reason. But when  
I say that these truths are above rea-  
son I say truly - They lie in a re-  
gion for which the understanding  
has no organ, therefore is entirely  
strange to it. If I say a thing is against  
reason ~~consequently~~

the understanding & acknowledge the  
understanding as having a competency  
to judge of the subject or in other words  
as having an organ there fore. - Not  
to love is not exactly to hate. & not  
belonging to the understanding is not  
being against the understanding. If  
we take the understanding in its more  
restricted sense To have a reasoning is  
good. If the understanding be consid-  
ered merely in reference to the external  
world it is certain that revelation can  
contain no contradiction to it. - Or in  
other words nothing contradictory can  
be predicated of divine things. - It can  
be said in a revelation that Jericho  
is only a days journey from Jerusalem  
& yet several hundred miles. - In order  
however to be prepared to pronounce  
any thing of this nature a contradic-  
tion we must be well acquainted  
with all the attending circumstances  
for it is very easy to conceive what is  
<sup>only</sup> in apparent contradiction & which ac-  
curate knowledge will make it easy  
ly to explain. And this will be found  
to be the case in regard to the nume-  
rous examples which are produced as con-  
tradictions. Whether this be the case or



not is a mere historical investigation.  
The second position of Toland is  
that if any contradiction occurs in  
the Bible it cannot be recognized as  
of God. Since in this case we would  
not what we believed, as a contra-  
diction cannot be comprehended.  
Thus the Lutheran doctrine of the  
ubiquity of the body of X<sup>t</sup>. For a body  
is every where is no longer a body -  
it is not spirit - & is I know not  
what. - And hence it can be no ob-  
ject of faith. - - The reply to this  
we must refer to what was said  
the preceding paragraph. - Unquestion-  
able what is actually contradictory  
& falls within the reach of the under-  
standing is for us a Non ens, a nothing.  
So if we can conceive of a revelation  
of a sensible object as containing ob-  
vious contradictory predicates we  
could not believe it. - But we must  
be taken to observe, whether the thing  
be not presented with conditions wh.  
removes it beyond the limits of expe-  
rience. This is the case with the Lu-  
theran doctrine of the ubiquity of the  
body of X<sup>t</sup>. - When the Lutheran were  
that the body of X<sup>t</sup> was like any other  
human body & yet propagated of ubiquity

it would indeed be a contradiction & incapable of belief. - But the doctrine has reference only to glorified body the *σωμα σπουδασιον*. - That the ubiquity of such a body be an impossibility we cannot a priori assert. It is only by the predicates removed from the limits of our experience. And the mystery ceases to be against but only above the understanding. -

The third position is that it is a perversion of ideas to say that what he cannot believe on grounds furnished by reason he must believe because it is reveal. - This cannot be allowed. - The revelation presents nothing but the objects of faith believing them depends upon the reason, the understanding can be sent in behalf. - The matter is that the first point to be ascertained is whether it really be a revelation from - is that certain. - The revelation is not only the object but ground of our faith - because the trusted being revealed is surely a ground for believing them. - Therefore it cannot be said that merely the material is alone contained in the revelation. When therefore a



revealed truth is in opposition to rea-  
son. ~~So~~ so can properly say it is owing  
to the weakness of our reason. Toland  
however wished not merely showed  
that nothing revealed is <sup>in</sup> the contra-  
~~dict~~ to reason but also nothing above  
it. - at least he <sup>is</sup> not predicate this  
of it. - Since he said we <sup>can</sup> divide <sup>all</sup> ~~every~~  
things into nominal & real-essence.  
~~into truth~~ what is external & inter-  
nal - or attributes or essence. - The  
essence of any thing we cannot know  
excepting ourselves. - Hence we m<sup>d</sup> be  
obliged to explain every thing as mystery  
as soon as we call that a mystery of wh.  
we know not the essence. As the clearly  
however as the attributes of other things  
are known to us are known the attri-  
butes of divine things. - of God & of Xt. -  
& in sense are God & Xt as well known  
to us as any thing else. - This repre-  
sentation wh. appears at first view  
accents is really very superficial. Be-  
cause there is no true knowledge of  
any subject to be obtained only thro  
its attributes if we know nothing of  
its essence. The knowledge of the essence  
involves alone the correct know-  
ledge of the attributes. - These are not  
external appendages but inwardly  
founded in the essence. - Hence it can in

me doubt he said that every thing is for  
us a mystery. — It would be more pro-  
perly said however. We can obtain no  
adequate knowledge of any thing but  
ourselves. In reference to God & <sup>in</sup> this  
separation of the attributes & essence  
still left to be admitted. — God's at-  
tributes are his essence & his attributes  
essence exists for us only thro' our faith  
in his attributes. The attributes of know-  
we so inadequately that we <sup>when</sup> sys-  
tematical treat of them they resolve  
themselves all into the idea of power.  
Hence further if we treat of the  
three persons of the Godhead & repre-  
sent them as mere nominal-essence  
as Toland — here again we must con-  
fess our ignorance as all dogmatical  
& acknowledges that all explanation  
of this subject is inadequate. — This work  
of Toland ~~most~~ excited great attention  
it was read in England — France & Germany  
no less than 50 reputations of it were writ-  
ten the best from Leibnitz Annalati-  
=mularum substantiarum ad Tolandi librum.  
1701. — also the interesting work Discours  
sur la conformité de la raison et de  
la foi also from Leibnitz. Toland con-  
tinued his efforts to promote his doctrine  
& published several not unimportant  
works The last is the most interesting  
in this he acknowledges himself a panthe-  
ist. — Pantheisticon sine formula



celebranda sodalitates Societates  
1720. - In this book he presented the  
pantheistical doctrines in the form  
of the English liturgy. - An alternate  
chant is thus given between a moder-  
ator & chorus. Moderator. "pro fanum  
arcete vulgus. Chorus. clusa tuta-  
que sunt omnia. Moderator. in  
mundo omnia sunt unum, ~~et~~  
denumque est omne in omnibus  
Chorus" quod omne in omnibus  
Deus est, aeternus et immensus,  
neque genitus neque interitus.

The next is well known  
Philosopher Thomas Hobbes who  
died in 1679. His philosophical  
system is an entirely peculiar exhi-  
bition of the human mind. ~~provid-~~  
~~ing~~ <sup>forming</sup> the greatest historical sensible  
character. - His theological ideas  
are only partially connected with  
his philosophical opinions. - Espe-  
cially the two following. - He ~~neges~~  
that God & Angels are spirits. - &  
also denied the freedom of man.  
The remain are unconnected with his  
system but manifest occasionally  
much penetration & perceptions wh-  
were afterwards carried to greater  
lengths. - He acknowledged as resolu-  
tion & make the well grounded dis-  
tinction of a two fold criterion in  
reference to a revelation. The first is

for those who receive the other for those  
communicate a revelation. — These cri-  
teria derived from Deut. 18. 1-5. — The  
doctrines must teach fidelity to the King  
wh. in the time of Jewish Theocracy was  
God. At present Monarchs are the  
representatives of X<sup>t</sup>. — And those who  
communicate a revelation must then  
form miracles. — The conclusion of all  
revelation is the S. S. — These are the repre-  
sentatives of all the prophets. — He was  
moderate & proper in all that he  
said in reference to the relation between  
S. S. & reason. — Reason is not opposed  
to the Bible. — ~~it can~~ He reason how  
ever must be humble & humble to  
penetrate too far. — The command  
of S. S. "to bring every thought into subjec-  
tion to the obedience of X<sup>t</sup>" does not  
mean that we must renounce the  
use of reason, but be obedient. — It is  
not ap<sup>er</sup>sume authority. — The mysteries  
of faith he said were to be compared  
to medicines wh. must be taken  
just as they are & after have mingled  
themselves in the system they mani-  
fest their power. — His free investi-  
gations were all so directed to the  
criticism & language of the S. S. Here  
however he is often perfectly arbitrary.  
He opposes the authenticity of the  
Pentateuch. — & of Joshua — Judges  
& Samuel. — and sought to justify



his doubts by remarks wh. were in part  
well founded. With regard to the  
ous Loguendi he said - that where  
the words ΠΝΕΥΜΑ & ΠΝΕΥΜΑ occurs we are  
not always to think of the N.S. in the  
stran sense of these words. - but often  
of powers wh. are merely human  
altho' given of God. & wh. have not  
necessary any reference to Malinep. When  
Gods gives his spirit it is not any  
direct communication, but a di  
vine influencing of their purposes  
which as ~~proceeds~~ directed by God  
are immediately ascribed to him.  
His materialism led him into Gross  
views of the doctrines of inspiration &  
the Angels - for as he admitted the  
existence of no spirit he made  
the angels only fine aethereal be  
ings. Yet he said that it is like  
ly that no actual appearance  
of angels ever took place & such  
as were so regarded were only  
figures of the imagination. Propi  
etation he said can be nothing  
more than the influxion of a subtle  
air - hence he took the inspira  
tion as figurative as inculcating as  
mode of communication analogous  
to a breathing into. - The idea of a  
kingdom of God is not metaphori  
cal - it is not an invisible king  
dom

but properly Kings are the Representatives  
of God until the coming of x<sup>t</sup>. He made  
Kings the Lords of our faith & infallible  
interpreters of S<sup>t</sup>. In reference to mi-  
racles he said that they were natu-  
ral events designed to answer impen-  
tent definite objects. - of the Redemp-  
tion he gave an entirely external  
idea - wh. it is much the same with  
given by Grotius - God is the King of  
the things - men cannot make satis-  
faction for sins - the king can set  
what price he sees fit for the Redem-  
tion. In the O.T. he set sacrifices & in  
the N.T. x<sup>t</sup> & his death. - The Nations  
as subjects of this king must radically  
submit to this arrangement. - Hobbes  
made no proselytes properly speaking.  
But his materialism for a while pro-  
duced considerable effect. The doctrine  
of human liberty & the existence of spirits  
became doubtful to ~~many~~ <sup>many</sup>. A series  
of atheistical was produced <sup>permeated</sup> <sup>of</sup>  
by the fact that Hobbes had many friends  
in the time of Charles II. - Every one who  
wished to enter the universities of Ox-  
ford & Cambridge were obliged to dis-  
claim his Principles. -

Caspar Lord Shaftesbury who died  
1773 in Naples. - This man was a



fine writer. — His manner of reasoning  
is that of the common men of the world.  
Though his talents & his mode of arguing  
he obtained considerable influence.  
In 20 years his writing passed thro' 4  
editions. They were especially spread  
among persons of rank. In the 1760  
— 80 they were also much read  
in Germany & France. The charac-  
ter of what he has written upon re-  
ligion is ~~at~~ what might be expected  
from a polished man of the world, who  
feared to acknowledge the solemnity  
of religion. — & who wished to reduce  
it to the level of other sciences. His prin-  
cipal works are His Characteristics  
in 3<sup>d</sup> vol. — 1712. — 2<sup>d</sup> Miscellaneous  
Treatises — 3<sup>d</sup> The Moralists. — In the  
first mentioned work there is a treat-  
ise upon Fanaticism, in which he  
religious views are principally pre-  
sented. The occasion of his writing  
this book was, there were some en-  
thusiasts from Cavenham who  
went over to England, to seek the  
support of the English under their  
persecutions. — These people are  
times had bodily agitations & extasies  
The people ridiculed them & made  
mischiefers who imitated their motions.

Epaphroditus on this occasion published  
~~the following~~ <sup>the following</sup> ~~principles~~ <sup>principles</sup> - ridicule  
 wit & pleasantness is a best criterion of  
 truth. What is truly holy & venera-  
 ble remains such even when it is rid-  
 icule - but what cannot withstand  
 ridicule cannot be either holy & ven-  
 erable. - This is a principle wh. in a cer-  
 tain sense is true. - Ridicule cannot destroy  
 the respect of a pious for the truth but its  
 effect upon worldly men may be entirely  
 different - He alluded to the case of Socra-  
 tes. he said that the best service ever done  
 Socrates was the ridicule of Aristophanes.  
 who only drove away what was extrava-  
 gant & what was really really good will re-  
 main to be held in veneration for all  
 generations. Men can never be said ar-  
 rive at the truth if he gives way to mor-  
 ancholy. - ~~Pleasant~~ <sup>Pleasant</sup> Cheerfulness is neces-  
 sary for the perception or discovery of truth.  
 Therefore it is a great perversion to remain  
 in that truth wh. is declared in the  
 death bed to be such, when the patient  
 by so many circumstances is render-  
 ed sorrowful. - Hence he contended  
 against all abstruse doctrines. - He  
 said that plain honest morality &  
 believe in God is all that men need.  
 But upon this principle every man  
 gives himself what attitude he pleases  
 is the most agreeable to men to be  
 bettered by no divine laws. - The doc-



time of Revelation & inspiration is  
nothing, but fanaticism. — The dif-  
ference is, <sup>according to Believers</sup> that the former is a true  
the latter a false influence of God  
upon the soul — <sup>But says he</sup> the expression of both  
much the same & to make the distinc-  
tion is not always easy. — He said  
further that 1 Faculty of Philosophy  
ing in man to be properly cultivated  
must always be connected with wit  
which produces the most excitement.  
That may be I say but whether it  
always leads to truth is a very dif-  
ferent question. — In his Miscellane-  
ous works he speaks of revealed religion  
the lamented A. L. Jewish religion was  
so melancholy. — David was particu-  
larly a great hypocendriac. — yet he  
love playing & dancing & brought them  
into the service of religion. Many plea-  
sant stories as the history of Jonas  
are also to be found in the O.T. He  
was so profane as to ~~transcribe his~~  
~~catechism~~ <sup>to</sup> represent Christ  
as a witicism maker & praised his  
good nature. He thought however  
the heathen religion <sup>was</sup> the most cheerful.  
It is easy to see how such frivolity might  
produce a great affect among a cer-  
tain class of men, who wish nothing  
more than to rid them of the serious

4 Threatning doctrines of religion.

Anthony Collins died 1729. A man of the most exemplary life of any of English deists, distinguished by many valuable qualities. His writings are distinguished by much acuteness. They contain much which our modern rationalists have brought forward as new. - There are whole sections wh. may be found translated to modern dogmatical books. "Priestcraft in perfection" "On Free Thinking" are his principally works - (The latter is the cathedra of deism) "The grounds & <sup>reasons</sup> ~~authorities~~ of Christianity.) In the second work he says, that can be truth wh. can not stand the test of free investigation, - truth must be irrefragable. It is only when the opinions of all men are freely brought to light can we hope to discover the truth, since every man sees in a new glass. - Scepticism ~~cannot~~ <sup>can</sup> be effectually controverted only when permitted to present all that it has to object to the truth. In the last he presents many weighty & important thoughts. - He came here when the ground upon wh. Christianity can be most effectually assailed although he did not make the most



of its advantages. The Mosaic that Christianity was reformed Judaism. - Those who admitted the Jewish revelation w<sup>d</sup> of course admit <sup>that this is the fact</sup> ~~the latter~~ since the Jewish is represented as nothing but a preparation for Christianity. The Jewish theocracy contained all eternally what is taught in the N. T. But no ~~learned~~ learned cultivated man can believe upon the O. T. who is not from the experience of the heart led to believe in X<sup>t</sup>. Hence those who not believe the O. T. to be divine must of course reject the New as soon as the New is represented as only a Reformed system of Judaism. And the infidels wh<sup>o</sup> more freely & frequently acknowledge that ~~the~~ such is their feeling. It is unquestionably true that the whole X<sup>tian</sup> system has a Jewish cast. Collins admits in the first instance Judaism may be true. But admitted it is of divine origin, yet its prophecies can prove nothing for Christianity, since altho' there is in the prophecies prediction of a Messiah, but not of Jesus who was crucified under Pontius Pilate. No historical circumstance of the history of X<sup>t</sup> is clearly predicted in the O. T. & many of the prophecies are explained in an entirely false manner - Jo. 58 relates to Jeremiah.

Daniel 9, 26, relates to 1st P. Oriol. -  
In reference to miracles he said, they  
could never be a proof of doctrines. Such  
external things facts, & doctrinal truths  
are entirely distinct things. - It is a  
*memorabilis etis ad hoc* where external  
facts are produced as decisive evidence  
of doctrines. - an objection which Leffing  
carried much further. - There is some  
thing of truth in this argument. - In  
his time the defense of Christianity rested  
almost exclusively upon prophecies  
& miracles. In this Robert Gallins  
was right in saying that they were  
not sufficient. Miracles & Prophecies  
could make us attentive to the doc-  
trines but cannot prove them true.  
But Gallins was wrong in the man-  
ner in wh. he treated the prophecies  
of 1st P. He required historical pre-  
cision & distinctness in the prophe-  
cies. & acknowledge not that the  
very nature of prophecies excludes  
this precision & particularity. When  
the question concerning prophecy is  
first inquiry is - in what manner  
had when he will disclose the future  
communicates this knowledge. ~~the~~ 9  
and it lies in the very nature of the  
manner of the communication that  
the future cannot be made as plain



as the present. Collins also went much  
too far in his manner of interpreting the  
sages of the O.T. in wh. there is much fan-  
tasticity as in Ps. 53. - Micah 4. on  
the birth of Messiah in Bethlehem  
&c. - In reference to the miracles it  
is true that they can be no proof for  
doctrines wh. to us appear to contain  
contradictions. - They can indeed prove  
that he who performs them is in more  
immediate connexion with the higher  
ordering of the world. ~~that~~ when he is  
at the same time a teacher it must  
produce a prejudice in their favour

— Thomas Stollaston died 1733.

Professor in Cambridge who subsequently  
displaced. Thro' the study of Origin he was  
led to adopt the opinion that the  
miracles of I. & T. were not parts but a  
symbolical method of teaching some  
doctrine. This was not in itself abso-  
lutely inconsistent with faith in I. Gos-  
pel. - But it led him to endeavour  
to discover historical objections to the  
miracles. & these objections were employ-  
ed by others to discredit every thing of  
a miraculous character in the Bible.

Thomas Morgan died 1743 He is  
distinguished by his being the most ac-  
curate in bringing forward historical  
critical objections to Christianity. - His

relate to many individual passages  
and has in many points anticipat-  
ed the infidels of France & Germany.  
What also he says of a doctrinal char-  
acter is not deficient in acuteness.  
He was also distinguished by his great  
openness. He appears to have been led  
to his scepticism by the then preva-  
lent opinion in the English Church  
that the truth of Christianity was a mat-  
ter of demonstration, an opinion wh.  
in our own times & every age has led to  
error. — He <sup>did not</sup> acknowledge that in so far  
as Revelation presupposes the existence of  
faith it will throughout only thro' ex-  
perience be felt to be true. — That it is  
experience of I hear & ~~the~~ sought its evidence.  
Hence in his search for truth he was  
led from one sect to another — He was  
a Presbyterian preacher — then Arian then  
a Socinian — then Quaker & then Deist.  
He called himself the Moral Philoso-  
pher. He especially attacked Judaism  
wh. he said was full of deceit & perver-  
sion contained very inferior repre-  
sentations of God. He attacked the charac-  
ter of the patriarchs especially Joseph —  
Christianity he said was sublimated  
Judaism. It contains indeed many  
excellent moral passages — but when  
the incredible is compared with the  
portions worthy of credit the former



greatly miscominicated. He attacked  
also the miracles & represented as  
foolish. — On the resurrection of Nt.  
he wrote an extraordinarily accurate  
critical investigation. He represented  
the Apostles as differing in their doc-  
trines & upon every point expressed him-  
self very openly & sometime offensively.  
In his Book <sup>if God</sup> condemns all those who  
cannot believe all these miraculous  
stories, he must pray Oh God why  
has Thou not created me as dumb  
as other ~~fool~~ people that I also may  
believe & be saved. — In another place  
he says — the revealed religion is a ser-  
pent in the bosom of men who poison  
his whole nature. —

Infidelity assumed a bolder form  
in the celebrated historian Lord Boling-  
broke Secretary of State under Queen  
Ann. His life expressed his doctrine.  
filled with libertinism. He said of  
himself that he took every pleasure  
it was possible for him to enjoy. He  
died as he had lived in 79 years of his  
age cursing religion & those around  
him. He published first his letters  
on the study & utility of History, which  
in other respects is a valuable work.  
In his third letter he speaks particu-

IX. Early against the Jewish history. - He said was a blasphemy against God to say that he had inspired the O.T. The Pentateuch was a Romance as Don Quixote and every page of the O.T. was full of most palpable errors. He committed the same error wh. occurs in the Wolfenbüttel - Fragmentist. - That in opposition to his own better knowledge as an historian, he regarded & treated Moses & Abraham as tho' they had lived under precisely the same circumstances with the men of our generation. Another work - <sup>Elphinstone's</sup> ~~Fragmentist~~ & Fragment? ta. In this work he attacked Christianity from various sides. - He made the distinction between Christianity as taught by Paul & as taught by Jt. He represented the doctrines as nonsensical. The doctrine of Redemption was indeed the main point of Christianity but was in fact a heathen doctrine. Xthine self & his apostles were fanatics. - He also attacked the law of marriage as allowing but one wife & not admitting of divorce. - He approached very near the materialistical Atheism, he denied & moral attributes of God acknowledging nothing but his wisdom & power a clear indication of his own character. -



we must also mention a tradesman  
~~who~~ <sup>The Chubb</sup> died 1744 who a considerable num-  
ber of Books against Christianity. He was  
a tallow chandler but obtained early con-  
siderable knowledge - His writings are far  
from unworthy of notice, he attacked  
many points with adroitness & talent.  
He agreed most with the Deists. It  
seems that he more explicitly opposed  
morality & N.T. He accused Christianity  
of favouring fanaticism & not inculca-  
ting Patriotism - He went from Deism  
to Materialism. - He doubted much  
the doctrines of Providence & future rewards  
& punishments. - It is from his example  
obvious to wh. Deism leads when there  
is not a strong sense of morality in the heart.

Most of the writers mentioned  
directed their opposition against the theo-  
retical rather than the practical part. At times  
among the French Deists it was otherwise.  
One of the English Infidel's however wrote  
a Book in wh. the practical part of  
Christian Relig. was turned into ridicule.

Bernard Mandeville of a French  
family died 1733. in London after  
a very dissolute life. He represented  
the morality of Christianity as over strict wh.  
naturally w<sup>d</sup> lead to the destruction of the  
state. The great evil of Christianity more

ity he said was - that he condemn pride  
& ambition which ~~was~~ is a far stronger mo-  
tive to good than religion In his "Fable  
of the Bees" he represents a commu-  
nity of Bees which altho' adround with  
vices continued to flourish, for vice itself  
to continue must have some regard for  
interests & community. - The Bees sudden-  
ly took & notion to bring about a high  
state & virtue in order to arrive at a  
still better condition. The Gods heard  
their prayer but & state when soon to  
pieces - & soldiers were disbanded be-  
cause & was too war - & lawyers because  
& was no contention - luxury & learn-  
ing because & was no ambition. The  
bees drew & conclusion that vice was  
absolutely essential to & good & & state  
& only required to be restrained to an  
swear this good purpose. -

The writers hitherto mentioned at-  
tacked christianity in detail & took no  
general view of & subject & Deism was  
not presented as a regular system.  
This was effected by Matthew Tindal  
who published his "Christianity as old  
as & Creation" in 1750 wh. was after-  
wards called & deistical Bible. He was  
in & service of James II & became on this  
account a Catholic under William III he  
came again a Protestant apparently from  
conviction. It appears & in general he



was honest & attacked Stranvity & conviction  
The contents & arrangement of his work is  
I suppose. Man needs no outward posi-  
tive Revelation, but if th<sup>d</sup> he gives it can  
contain nothing but what he has already  
in his own reason. (An opinion present  
ed ~~from~~ by Kant & Fichte in a different  
form). — It can contain nothing but a  
moral system & I must be regarded  
as symbols. — Tindal said I had r<sup>d</sup> not  
with ~~from~~ th<sup>d</sup> ever be without a religion  
a proper only such as w<sup>d</sup> not answer the  
purpose. — Hence if we will not accuse  
God of injustice we must admit ~~from~~  
have had & I beginning a religion suf-  
ficient for his purposes. — (He gave  
no regard to God's plan of gradual  
instruction. — men) The Revelation wh. is  
universal & I beginning consists in  
two truths, 1<sup>st</sup> the existence of God. 2<sup>d</sup> that  
we <sup>are</sup> created not for God's sake but for  
our own. This latter is calculated to  
fill us with love to God & lead us to imi-  
tate his example. — (A Pretty bold con-  
clusion.) It may be asked ~~how~~ we are  
to obtain I happiness wh. God has led  
us to desire. — The happiness every being  
consists in its perfection — man is per-  
fect when he lives according to reason —  
this he must endeavour to attain —  
Of a revelation he communicated it  
is impossible to demand more than this

should demand more of us than is  
reasonable & cruel, for why sh<sup>d</sup> he burden  
men with what it is not necessary to  
his perfection. If we admit that this  
in man a law ~~is~~ worthy of confidence  
written upon the heart of man we must  
acknowledge that God can reveal nothing  
not contained in this law. - for this w<sup>d</sup>.  
suppose God changeable & as increasing  
in knowledge. Upon the same ground  
if a Christian regards the Gospel as the most  
perfect revelation, must the Deist re-  
gard the religion of Reason wh. men have  
always possessed in the same light. All  
superstition has arisen from passing  
the boundaries of Reason. - But how  
can the Deist prove the existence of any  
such law of reason when the whole  
ancient world is filled with super-  
stition & this religion of reason is found  
nowhere in existence. - The Deists take  
this law out of Christianity & deceive them-  
selves in thus taking what in itself is weak  
& impotent & leaving that from which  
alone can derive any power. - If a reve-  
lation says Peradventure it could contain new  
doctrines or truths how so we have any  
certainty of the truth - They must be as cer-  
tain as the two truths mentioned above.  
but this is impossible when the revelation  
is external made in a work written in  
a strange language admitting of so many



Interpretations & filled with obscurities.  
Besides these a priori principles Fındal  
attacked a posteriori the sacred S.  
in 1 letter part of his work. He endeavoured  
to show that principal passages  
of 1 Bible particularly those of 1 O.T are  
unworthy of respect. - That 1 doctrines  
& expressions of 1 Bible lead to 1 gross  
errors. - For example, that God harden  
men. - This work was widely spread  
in Germany & England because it was  
so was logically & mildly written. There  
appeared 106 refutations of it.

After all these books had been  
published the tendency to deism was  
deeply & widely spread among the people  
altho' it could not be openly, in the  
church at least acknowledged, wh. gave  
rise to great hypocrisy. - Thus in Scotland  
where 1 church discipline was strict  
the preachers in their private meetings  
disseminated deistical opinions. - The be-  
lieving theologians did not take 1  
brotherly course in 1 defence of Religion  
& therefore increased 1 evil. On 1 one  
hand the opposed strongly 1 church  
doctrines against 1 Deists & th<sup>o</sup> to de-  
pend a forced acceptance of these doc-  
trines on the other hand many wh.  
to effect a reconciliation & softened  
down 1 doctrines of the Bible in wh

they went so far that there remained  
very little difference. This was the case  
with Teller & Spalding. - Loring par-  
ticularly opposed this step with force &  
effect. He compared them to a master of  
a house who sailed a set of the vessel  
yet throw out to them his goods which  
they had nothing to do but to carry away.

We will mention yet one other of 10p

Moses of Christianity nearest to our own times  
distinguished for his talents & acuteness.  
Kant gave rise to immediately to the  
Philosophy of Kant. David Hume  
equally distinguished as an historian as  
philosopher. - He was intended for the  
law, but devoted himself to philosophy  
& belles lettres. In 1763 he was Secretary  
of Legation in Paris. From 1769 he  
lived independently. & died 1796. A  
mong his writings the most worthy of  
attention in a theological view are his  
Essays in 4 vols 8vo. in wh. two deserve  
particular remark a natural History  
of Religion - & on Miracles - and his  
Dialogues on Natural Religion the most  
able work perhaps ever written on the  
side of Deism.

In his essay on the history of Religion  
the leading idea is that we must seek  
the grounds of all religion in man himself  
& find as I want of this investigation that



The essence of Religion consists in the acknowl-  
edgment of God & morality, since in these points  
all nations are agreed, but in reference to  
attributes of God & other doctrines they differ.  
In the Essay on Miracles he presents the fol-  
lowing views wh. afterwards were ~~of~~ widely  
adopted in Germany - all ~~fast~~ believe  
rests upon personal experience or upon  
testimony. The former is far surer than  
the ~~latter~~ latter especially when the latter  
contradicts the former. With respect to  
miracles the case is thus - certain persons  
assert that before 17 cent<sup>o</sup> certain mira-  
cles occurred. It may be admitted that  
nothing can be urged against the credibil-  
ity of these witnesses. - But my own experi-  
ence gives me no knowledge of the existence  
of miracles - I see that in my experience  
cause & effect are connected & no mi-  
racles have occurred & of experience of  
4000 years teaches me the same. It is  
impossible for testimony. Those good  
people do stand against my experience  
& of experience of 4000 years - = We re-  
mark only in the form of this argument.  
That miracles do not occur every day &  
come under the experience of every man this  
is not very idea of a miracle. For in the  
biblical sense they occur only when God  
has a particular purpose to answer for  
the benefit of men. Hence no one can  
demand that these miracles should constantly  
take place. In regard to the experience of

8 4000 it opposes in no way / admission  
of miracles - on the contrary miracles  
are testified to by multitudes of persons.  
The only question is whether the testi-  
mony of such persons is historically  
true. In this objection of Hume however  
there is some truth & is that thus the  
testimony of any number of credible  
witnesses we cannot be necessitated to  
believe / a miracle has actually occur-  
red. A certain disposition or state of feel-  
ing is necessary to lead us to place our  
faith in doubtful testimony. But this is  
not only / case in relation in reference  
to historical testimony to miracles - but  
to all historical testimony & even in re-  
ference to our own experience of external  
events. - For when we had the positive  
testimony of our senses to a supernatu-  
ral event & yet had no disposition  
for believing it, it would fail to com-  
mand our faith. - And this is equally  
true of what is internal. Men can  
experience & influence of / Holy Spirit  
& yet doubt. - This is clearly proved  
by the declaration of Voltaire, that if  
in clear day light in the view of thou-  
sands & in his own sight a miracle  
sh<sup>d</sup> occur he would still rather be dis-  
posed to doubt <sup>the soundness of his / senses.</sup> than to acknowledge  
its truth. When the state of / mind is



Aug. 26<sup>th</sup> -

once fixed it cannot be altered by  
such outward occurrence. Hence in the  
1<sup>st</sup>. faith is represented as a virtue.  
The most important work of Burne  
is his Dialogues on Natural Religion  
They are distinguished as well for depth  
as for acuteness. They contain many re-  
marks wh. later Deists have overlook-  
ed. His object is to controvert all those  
who professed to be able to prove any  
religious doctrine. - deists & Christians.  
Under the deistical dogmatists he  
understood those who held that their  
principles of Natural Religion were  
~~firmly established~~ sufficient clear  
ascertain without any proof. Under the  
Christians those who founded doctrines  
upon a deep sense of guilt & the longing af-  
ter divine communication implanted in  
our nature. He endeavoured to show  
that neither I defend their principles.  
His conclusion is, that all doctrines  
on divine things are doubtful - the  
existence of God may be indeed ad-  
mitted, but we cannot show how  
far it is analogous in our own.

? Providence & immortality can neither  
be proved nor believed. - (What remains  
of the idea of God after this is empty &  
it is indifferent in these principles wh.  
there be a God or not). - Against the <sup>existing</sup> dog-  
matists to be objected. - That they argued

from the order & arrangement of it would for  
an intelligent author. - a conclusion from  
effect to cause is just. - but in arguments  
of this kind when we conclude for the exis-  
tence of similar causes the effects must  
be similar - But in the comparison of  
the world with a piece of human me-  
chanism - the difference of these things  
compared is immense - when we dive  
into the depths of nature we find so much  
wonderful & unaccountable that we can  
no longer compare it with a piece  
of human art. The difference is so great  
that we sh<sup>d</sup> be led to conclude that it  
owed its existence to an author entire-  
ly different from the author of any  
work of human art. It may be admit-  
ted that the work of God as to quanti-  
ty may be compared to that of man  
but not as to the quality. Which al-  
tho' apparently a <sup>paradox</sup> contradiction is not so.

In the world we ~~see~~ find no dead  
mechanism, but an ever-living creating  
power. - a deeply unimitated manner  
into the mysteries of nature must ad-  
mit if it would is more like a plant  
or an animal than a ~~sketch~~ or a loom.  
If the world however is most like a  
plant or an animal & we argue for  
like causes we sh<sup>d</sup> arrive at the con-  
clusion that the author of the world



an infinite vegetative power. If it be  
said that this gives no explanation of the  
intelligence & design manifested by this  
productive power, so that a world so  
full of design is produced, it may be  
answered that when you demand of me  
whence of all eternity the intelligence  
of this productive of power is derived, I can  
demand of you whence comes from eter-  
nity I intelligence of God as a personal  
Being. It is more natural to remain  
with I belief in the intelligence of I  
world than admit ~~for an~~ a personal  
Being. In this way Hume showed I  
speculation instead of leading to Theism  
leads to Pantheism. -

Against the believing theologian who  
was rejoicing over I reputation of the Deist  
Hume objects. - You say that on specu-  
lative ground Deism is utterly incapable  
of proof, but that the sense of our neces-  
sities must lead us to receive I ~~as~~ re-  
vealed truth. The Deist denies the  
greatness of human misery & seeks in  
this way to oppose the necessity of a res-  
olution. - But it is unquestionably  
truth I I amount. misery upon is  
immense. If we think says Hume up  
on the outward afflictions poverty, sick-  
ness, ~~and~~ misfortunes & on the inward

afflictions sorrow, care, repentance, & if  
we think not only on the miseries of men  
but on the distinction in the animal &  
vegetable, we see a war of all against  
all. - If we present the opposite side of the pic-  
ture ~~when~~ I suppose a heavenly Being allotted  
~~but~~ <sup>upon</sup> the earth shown & Prisons filled with  
criminals - hospitals filled with sick  
the battle ground covered with slain  
a fleet wrecked at sea - lands wasted  
by disease & famine who sh<sup>d</sup> ask the men  
where ~~are~~ <sup>is</sup> your boasted happiness & we sh<sup>d</sup>  
lead him into our societies, theatres, & mas-  
querades w<sup>d</sup> he not scornfully smile  
& say you are only showing me the other  
side of your miseries. - If it be objected  
that few have so lively an impression these  
miseries I most men are able to remove  
them far & their minds - I ask if all men  
were gifted with sensibility - ~~not~~ if men  
were left thoughtless how w<sup>d</sup> then I misery  
- I would be felt? All this says Burns  
he was perfectly ready to admit. - But  
if we believe in an Almighty & merciful  
God how can we reconcile this belief with  
the existence - all this misery. If he good  
& allmighty what prevents his changing  
this misery state of his creature. - ~~But~~ says  
he ~~that~~ <sup>the</sup> mechanism has much in its  
favour & still more I opinion if there be  
a God he has no perception - either good



of a evil. Every in this reasoning of Hume is something - truth is so far / love - had cannot be proved & I ordinary - men. & it requires no little faith under all I sorrows - life & retain our ~~for~~ confidence & a benevolent Providence. To prove this is impossible & to account it is faith something so great & noble & is in I P. represented as something so difficult. And he who has gone thro' I mazes - speculation will see I excellence of this principle -

### §5. Infidelity in France.

It is exceedingly interesting to remark how I diversity - national character has modified the systems - Infidelity of the Englishman is in his whole disposition practical, & with this is connected <sup>so</sup> that he always requires certainty, ~~more~~ disposed to criticize than - destroy - & he has a high appreciation of what is good. Hence we remark among the English Deists, a desire to arrive at some certainty in regard to I truth - & an avoidance of useless speculation, wh. leads to no solid result. and a dread - consequences dangerous to morals. - But connected with all this is a deficiency & depth of speculation wh. prevented his arriving at the end of all logical speculation. The Germans have not the practical disposition of I English. The In them feeling & the

Speculation predominates over the will. Hence  
the Germans seek up on 1 systems what is  
useful ~~but~~ they form these systems not to  
use them or apply them to 1 purposes of life  
but for 1 sake of speculation. The German  
as 1 Englishman seeks 1 truth - something  
positive & sure - but this results in 1 Ger-  
man not so much & a practical disposi-  
tion & the desire for a theory. ~~etc~~ And  
hence also infidelity in Germany has al-  
ways endeavoured to form its self into a system.

But ~~it~~<sup>he</sup> has also been more logical & con-  
sequent to 1 English - he has carried both  
truth & falsehood further - & he has  
hence also more deviated from what is  
morally & practically important in his  
investigations. Among the French we see  
much less of a desire to arrive at some-  
thing positive than among the English  
& Germans. They permitted themselves  
to be more influenced by transient impres-  
sions. And are superficial or profound  
without stopping to consider 1 consequences.  
The French infidelity, & few never endeavoured  
to form a system wh. it presented from truth.  
It was dourous to destroy than to build up  
for itself. - Most of 1 French deists had  
at bottom something a materialistical  
system but they did not bring it forward.  
Their object was merely to destroy what ex-  
isted & was believed. - We shall therefore



have left to say of French systems, but shall regulate our remarks according to importance & several works. At close of 17<sup>th</sup> beginning of 18<sup>th</sup> cent. many ineligible books were in circulation. Then however censure was strict & these works were printed in Holland. The Catholic clergy succeeded in restraining them. The most important work was Bayle's Critical & Historical Dictionary. This work is perhaps most able. - Bayle was an original thinker, as accurate in philosophical as he was critical in historical subjects. He attacked the acknowledged Christian doctrines & raised doubts over historical points wh. till then had ~~not~~<sup>not</sup> been questioned on the continent. His doubts among the deeper thinkers obtained much progress. Many persons of distinction applied to Leibnitz to refute his objections. - The first complete deistical work proceeded from a female, wh. is more systematical to follow in. - Mary F. Herber (Häuser) who died 1759 in Lyons. - In her earlier life she manifested much tendency towards inward religion & was acquainted with the writings of Mystics. In this way she seems to have been led to an indifference respecting distinguishing doctrines - Christianity, so she made every thing to turn on the question whether man was in communion with God.

& fulfilled his commands - represent <sup>even</sup> things else as indifferent. Her letters wh. altho not marked by much acuteness & are more systematic & other frenchness, & kind are Lettres diverses sur la Religion essentielle à l'homme distinguée de ce qui n'est qu'accessoire. She is remarkable also for holding deistical prayer-meetings.

Those men wh. produced a most decisive effect upon France Germany & Russia were Voltaire & Rousseau. Two very different men who had a distinct public when wh. by operation & injury of religion. Voltaire born 1694<sup>th</sup> shown even in his 18<sup>th</sup> yr. in a publication of his Oedipus or hatred against a hierarchy. In smaller poetical & prose writings he gave full play to his satire against a sanguine & Catholic Church. On this account he was made many enemies. In 1725 in consequence of private dispute he left France & went to England. Here he collected a weapons he afterwards used against Christianity particularly in his writings - Morgan & Tindal. In 1748 he went to a court & deposed king of Poland Stanislaus & in 1750 he was called to Berlin with a handsome salary. Since his removal in Berlin the reports & admiration entertained for



thru-out Europe was extraordinary. as  
he was regarded not only as a man of  
talents but a bosom friend of Frederick  
II<sup>d</sup>. His splendid course here however was soon  
ended. Through various misconduct he com-  
pletely stained. Frederick & no longer be-  
lieved to his ambition & avarice. His am-  
bition was particularly manifested in  
his rivalry with I President of I Berlin  
Academy Maupertius & his cabals a-  
gainst him. He united himself with an  
unworthy character to accomplish his object.  
Hence as he neglected the repeated com-  
mends of I King to put an end to his cabals  
& published a shameful calumny a-  
gainst Maupertius which was burnt  
by I Hangman, he was obliged to leave  
I country. Even in his departure his con-  
duct was intolerable. - The King had trust-  
ed him with many of his papers to ex-  
amine wh. he carried away with him  
probably with a view of selling them at  
an enormous price to some Bookseller.  
He was arrested in Frankfurt on I Main  
- his order was taken & him & he was obliged  
to restore I things <sup>he had</sup> taken. - He determined  
to settle in I flourishing Republic of  
Geneva & wished to introduce a compa-  
ny. Play actors. But as strong laws re-  
vived & Calvin still remained in force  
against theatres he could not effect  
this object. To remain without a playhouse

was to him intolerable. He therefore went to the little state of Gex & bought the estate of Thoiry from his great wealth. Thither various persons resorted since he placed now his pride in appearing a lord of an estate. He built a church with the inscription "Deo Voltaire" He reached an ~~extreme~~ old age but he is not indolent even in his 84 year the impulse of his vanity to make a journey to Paris to present himself to admiration. People there he was received with most extravagant marks of attention. His life was literally brought to an end by a quantity of incense burnt to his praise. His weak nerves could not sustain it & he was thro' into a state of sickness & died 1778. —

All of this man has written against Religion appears only its proper <sup>light</sup> character when it is seen in connexion with his character. Very few of these writers have so completely stained a character as Voltaire. In Berlin at Court & every <sup>wh.</sup> he manifested most immoderate ambition & sought by every device to <sup>gratify</sup> ~~amuse~~ ~~money~~ Every one who did not servilely flatter him was condemned in his eyes. With / was connected a most insatiable avarice. wh. led him to every possible form of dishonesty. By lies he sought to enrich himself, obtained grants from King



on pretence of his poverty. sold his M.S.  
over & over / Book seller - He was engaged  
in a law suit with the Jews wh. charged  
f he wished to them - a great sum of money.  
With f was connected / greatest licentious  
rep as is particularly manifested in his  
Traic of Orleans - He poisoned all  
his writings with licentious allusions.  
He was also a hypocrite. as soon as he  
was in danger he pretended to believe  
all f doctrines - f catholic church. He was  
accustomed to end with feigned humility  
his dialogues with saying - as I confess  
my ignorance I submit myself entirely  
to f holy Church. In Fourmay he ~~pub-~~  
~~lished~~ subscribed a confession - faith  
of f catholic church & afterwards pub-  
lished Les Questions sur l'Encyclo-  
pedie in wh. he violently attacked  
f Arian Religion. - On this such a cha-  
racter f can be no honest search after  
truth. In Philosophy he gave his pre-  
ference to scepticism as he was opposed  
to all other systems. - Hence <sup>in</sup> his book  
Sur le Philosophe ignorant he de-  
clares himself very doubtful - f truth  
of Deism. Providence & immortality  
he denied. The soul was material  
thought mechanical. He acknowledged  
a God but one who had nothing to do  
with f world. He recommended particu-  
larly f argument ab utili et a tuto it

can do harm when any one believes in God  
it is good & I notice. His attacks upon  
Revelation are mere rhapsodies. He takes  
at a doctrine, a historical fact, a parti-  
cular passage & c. a part of scales. His  
to present it in a ridiculous light. The  
facts he knew nothing about but took  
them & I English Quots. He wrote on  
apocryphal Gospels - I writings. Solomon &  
Josephus. In wh. he allowed himself much  
dishonesty quoting passage as out. I Bi-  
ble wh. are not contained in it as, for ex-  
ample & Habakuk. He said Monsieur  
Habakuk est capable de tout. He  
inverted passages & facts & cited only  
out. I Vulgate as he & not read & test  
& hence quotes things & entirely false. Every  
thing wh. he said was by his worshippers &  
adopted without questioning. - Thus he says  
The morality of Epictetus & Cicero is  
absolument la même as I Atian.  
He attacked I authority - I Pentateuch  
without knowing what it was. Thus he  
<sup>means</sup> says le livre de Moïse & Josua & c.  
le reste du Pentateuch. Nimus & Be-  
lus he says can never have existed as  
Asiatic names & not end in sed.!  
Onepias is a Hebrew word wh. in Greek  
is κελοπιασ. Perhaps he wished to  
say ο ξεροπιασ. He asserted often that



before & time. Theodosius no respectable  
heathen became a Christian. He maintained  
a fabulous Jewish book Toldoth Jeschu  
was an authentic source of information re  
Christ & the apostles. - His writings wh. are  
particularly against religion Candide  
a Romance in wh. he ridicules & argues  
a Providence. It contains a history of a  
man who is driven about by all  
manner of misfortunes & Voltaire  
seeks to make a source of consol-  
ation in affliction laughable. The hidden  
purpose is to make the belief in Provi-  
dence ridiculous. L'Evangile de Jean  
in 12 vols. Questions sur l'Encyclopie  
dic. His books were not only spread  
in Germany but also in Russia & they  
are said even yet to be much read  
in Siberia among persons of property.  
The ~~Russian~~ Governor of Siberia re-  
plied to some one who desired to have  
these books taken & "people" to us it is  
not commanded to root out & tares  
but only to sow the weath. -

Jean Jacques Rousseau born in  
Geneva 1712. After he had been driven  
about by various persecutions particular in  
Geneva & Neuchatel he fled to England  
& from to France & died 1778 in his estate  
Ermenoville. Rousseau had as little  
of a system in his imbecility as Voltaire.

In 1<sup>st</sup> latter ~~it has~~ <sup>his</sup> ~~was~~ in fidelity arose  
from vanity and frivolity - in 1<sup>st</sup> former  
it was more 1<sup>st</sup> production - <sup>sensibility</sup> ~~imagination~~  
wh. this vanity degenerated to mere ca-  
rice - The leading features, his charac-  
ter were sentimentality & capricious  
vanity. The former lay deep in 1<sup>st</sup> nature  
but external circumstances served to in-  
crease it. He had enjoyed an effeminate  
education & employed his youth in reading  
novels. A particular circumstance excited  
a desire of paradox, wh. fed his vanity.

The recalling of <sup>Ligon</sup> ~~the~~ <sup>proposed</sup> ~~the~~ question, whether  
science was <sup>more</sup> ~~more~~ favourable 1<sup>st</sup> morality. - He  
wished to return an affirmative answer  
but a friend suggested to him that such  
a reply he would by no means render him-  
self remarkable. He therefore undertook  
1<sup>st</sup> arts & sciences had been injurious  
to men much more said on 1<sup>st</sup> side. 1<sup>st</sup>

question - I was <sup>given</sup> ~~given~~ by a paradoxical  
cast wh. his vanity made him retain. Hence  
he must have peculiar views on religion  
& politics. In 1<sup>st</sup> latter he was led to enter-  
tain 1<sup>st</sup> notions, liberty & equality. The  
government had no other authority, 1<sup>st</sup>  
conventional. - a doctrine he published in  
L'Esprit Contraint Social. In reference  
1<sup>st</sup> religion <sup>he</sup> ~~it~~ led him to ~~take~~ 1<sup>st</sup> stand  
- a decided enemy, positive religion but  
~~that~~ his sensibility stood his way & hence



he felt so much ~~what~~ was elevated in  
intimacy of he himself said of influence  
of I. P. & C. sublimity was so great / had  
he I. author. - But on I. other hand he  
said of altho' I feelings led to this render  
him yet I understanding I'd not acknow-  
ledge an illusion - there were too many  
contradiction - too much incredible to fol-  
low of our admitting they ~~was~~ had been  
immediately communicated & said  
He called this an involuntary scepti-  
cism. Yet he spoke with I. greatest reverence  
of Bible & of Xt. He celebrated I. <sup>extolled</sup> mild-  
ness & humility. Even if any one could  
live & die as Xt did <sup>suppose</sup> he, he'd not  
do it so humbly. - He compared him with  
Leonidas, Epaminondas & Socrates he  
praised Porcia but he asked if life &  
death - Socrates was a proof. a wise man  
of I. life & death of Xt - a God. - He main-  
tain in every form - religion was I. only ad-  
mission of the truth what our own hearts said.  
He attacked miracles as a proof - intimacy in  
his Lettres de la Montagne & said of Xt  
himself appealed only to his doctrines & not  
to miracles in support - his ~~at~~ authority. He  
was in part right but Xt certainly said  
stop upon I. wonders he performed & as  
the unbelieving he performed them to excite  
I. attention & serve a directors to him. His  
works are His book on Education for sch.  
he treats - Religious education. Emile <sup>then</sup>

XVII. Our l'Education 4 vols. 1768. It is con-  
tained a confession our la foi put in  
to 1 month a Vicar of Savoy wh. express  
is Rousseau's own views. His influence  
was equally injurious with f of Voltaire  
Voltaire's vulgarity & affected to person  
of feeling & excellence. Rousseau's influ-  
ence extended to those who had some re-  
spect to religion & morality. The manner  
in wh. he expressed his doubts was such as  
was best adapted to give them effect. He  
always expressed his willingness to admit  
a revelation but yet acknowledged f  
he & not believe. — Such as held f truth  
& in this way he shaken. The ground of ter-  
rors & scepticism — 1 man is clearly learn-  
ed & 1 character & life. Rousseau describes  
himself in his Confessions. From wh. it is  
clear f his vanity & pride were so predomi-  
nant f his better feelings so have little  
influence so long as inclination lay in  
f direction & wh. it lay. He as Voltaire de-  
bended his opinions from vanity & arrogance  
altho' assumed in him a different charac-  
ter. It is a instructive & for 1 heart a discom-  
fort & compare 1 confessions. Rousseau with  
L. Augustin. It shows clearly under wh cir-  
cumstances a man can find f truth & in str.  
He will forever fail of attaining altho' he  
may constantly seek it. The writings these  
two men had so filled France & Germany



with unbelief that even during his life  
innumerable <sup>men</sup> appeared who went further  
than his masters. It became a custom at least  
to ~~be~~ open with a ridicule relief. It was  
a mark of honor & in France the laugh  
at priests as black heads & deceivers.  
It was unfortunate I was objected to in  
the Catholics was referred to extranities. The  
anti-Infidelity thought themselves suf-  
ficient strong to pursue the measures at  
on a large scale. This was attempted in a  
work designed to throw a new light upon  
every department of human knowledge.  
The Encyclopédie Universelle, ou Dic-  
tionnaire Universelle des Sciences, des  
Arts et ~~des~~ des Métiers. An edition of  
2000 copies was gradually bought up in a  
single year. In this work infidelity reign-  
ed. The editors were D'Alembert & Diderot  
both atheistical scepticks D'Alem-  
bert ~~not~~ wished to conceal his atheism. He  
said he wish to test his arguments & that  
but he presented the arguments & weakest  
possible light & objections in the strongest. Diderot  
was more indifferent his works <sup>Pensées</sup>  
Philosophiques is designed to show his  
belief in God is not only very uncertain but also  
unnecessary. It was best not trouble ourselves  
about it. The same of immortality & of moral  
truths. His influence was very great, he was  
called by Catherine II<sup>e</sup> to Russia, where he poison-

ca the upper ranks with his opinions. He sought  
to make proselytes & to show how unhappy  
the belief in God make men, as they were left  
in fear - his justice. The system was not full  
by presentise altho' materialism lay at  
foundation.

Many works appeared at this time wh. shone  
out without least reason. After D'Alembert  
had shown. & Philosophy was & lost  
senses. In a most decisive tone  
came forward Julien de la Mettrie  
a physician who passed & latter part  
his life as wit at court. Frederick II  
he died in 1751. He composed many works  
in wh. he presented the present possible form  
of materialism. His L'homme Machine -  
Traité de la vie heureuse In a later  
edition vol I p. <sup>46</sup> ~~47~~ he says "l'univers  
ne sera jamais heureux s'il n'est  
pas devenu athée." If atheism was uni-  
versally propagated Religion w<sup>d</sup> be destroyed  
root & branch & nature then inoculated  
with a holy principle w<sup>d</sup> maintain its rights &  
its purity. Deaf for every other voice & peace-  
ful mortal w<sup>d</sup> follow no other rule & his own  
individual nature. This man <sup>lived</sup> ~~lived~~ as he  
lived of eating inordinately of mushroom pie, as  
brute. Frederick II who had honoured him  
so much when alive had a sarcastic epitaph  
written on his tomb.



*Système de la Nature* from an anonymous  
author published in London 1770. The au-  
thor is probably 1 Baron of Holbach who  
lived in Paris, or his domestic teacher De la  
Grange. The result of work is God is dust  
& ashes (consisting in atoms) immortality  
is 1 coffin - 1 soul is 1 worm. - all 1 works  
produced an indifference in France not  
only towards Relig. but also morality. The  
reason descended & 1 higher to 1 lower class  
& 1 spreading. 1 views was far more rapid  
in Germany. The result & summit. 1  
views are presented & 1 French Revol. Among  
1 most important causes wh. promoted so  
rapidly infidelity to 1 state & wh. it appeared  
in 1 time. 1 Revol. are not alone 1 books but  
many other 1 stances. Such as 1 immorality.  
1 count in 1 time. Louis 1 ~~great~~ XV wh. spread  
itself over all 1 higher ranks - and 1 Priesthood  
sought to advance Religion by means. external  
violence. The Politic state. France also was  
at 1 time & 1 greatest disorder. There were so  
many impositions & irregularities 1 atten-  
tion. 1 common people was turned to poli-  
tics rather than to Religion. Even before 1 decided  
hostility to Relig. appeared 1 worship. 1 church  
had sunk into great contempt. The real war  
against Relig. commenced in 1793 & it was  
then was even in external disregarded - baptism  
& marriage were civil transactions before 1  
civil authorities. The storm broke out parti-  
cularly in 1 month. 1 November when 1 Govern-  
ment determined to plunder 1 churches to

republican & exhausted resources & state (to take  
repels & church & sent to 1 mint). The bells were  
carried to foundries - this particularly offended  
1 people who had so long accustomed to the sound  
& bells yet & 1 provinces many hailed 1 measure  
& applause ~~at~~ <sup>on this occasion</sup> 1 time many, & 1 clergy renounced  
Relig. & 1 offices. The Bishop - Paris Gobelet appeared  
ed before 1 bar - 1 National Convent. with all  
1 picars & his Diocese & made 1 following decla-  
ration. "I have as long as I hoped any influence  
used it to promote 1 love, liberty & equality  
The Rev.<sup>n</sup> is approaching its conclusion with rapid  
 strides, now nothing can exist but freedom &  
equality. May my example & more firmly ~~set~~  
the confirm 1 authority - 1 two Goddeses - Long  
live liberty & equality." The Pres. replied, ~~that~~  
1 confession citizen wh. you have made proves  
1 philosophy has made 1 greater advances, it is  
now worthy & respect as you are Bishop. 1 cap-  
ital these Paris has 1 triumph to be 1 first pro-  
claimer & Reason - He gave 1 Brother Kipp &  
Jacobin cap. - Then a Protestant clergyman  
from Toulouse whose name was Julien  
made the following address - ~~How~~ How glori-  
ous is it to make such a declaration under  
1 auspices & Reason Phil<sup>y</sup> & 1 Convent<sup>n</sup> I have  
been for 20 years clothed & 1 office & a Protestant  
minister yet I declare hereby I will no  
longer retain it. For this time 1 Laws shall  
be my temple - Liberty my God - my coun-  
try my cultus - 1 constitution my Gospel"  
The more despicable this insanity & 1 utter  
nervousness manifested & 1 declarations the  
more worthy of attention is 1 voice - the



was still loudly heard. The Bishop of Blois, Gre-  
goire arose & spoke some powerful words  
Relig. until he was driven to a tribune  
they were as follows, "I arise here since I had  
& very indistinct ideas of ~~what~~ happened be-  
fore my arrival. Man speaks of offering  
his country to L I am accustomed of proofs  
of devotion to L country I have given - to  
question. In mine I resign to you. ~~but~~  
if L question be on Relig. that is beyond  
your authority - I hear about fanaticism  
& superstition these I have always opposed.  
But if L words be explained it will be  
seen L opposition is to Relig. As - one I  
have received by office neither of you nor  
of L people. I have consented to bear L bur-  
den - a ~~small~~ bishopric - I was urged  
to accept it & am now urged to lay it aside  
I did you defiance I will remain a Bishop  
to scatter further blessings. - The tumults  
became greater & greater. ~~Then~~ He said  
I appeal to ~~the~~ liberty & holiness, he  
was pulled to L tribune but escaped  
L wrath & L people - The conduct - L capi-  
tal was a signal to L Provinces - from all sides  
congratulation were received & clergymen who  
resigned L offices & who beg L ~~power~~ to be con-  
sidered as citizens & received into political  
offices. Relig. sunk continually, the Bishop Gre-  
goire returned to his Diocese & performed  
in quiet his spiritual functions. Some  
thing was now to be placed in L stead of

what was rejected. The Nat. Con. determined  
to introduce & worship Reason, wh. occurred  
20 Novem. 1793. A Representative Reason was  
chosen a public prostitute - the cap. Liberty  
was placed upon her head - a blue mantle  
hung on her shoulder - her arm rested on a  
spear on the cry - Live & Republique she was  
carried into Nat. Con. & placed opposite  
President. who addressed her in following  
insane manner - "Fetters of fanaticism is at last  
departed & left its place to Reason, Justice  
& Truth. the squinting eyes - Superstition is  
no longer endure & light - I know & illumina-  
tion. we have to day brought an offering  
into & temple of Reason not to & soul-less  
idols but to a woman who is a master piece  
of nature. This holy image has inflamed all  
our heart - now is heard but one wish &  
prayer - no longer a Priest & no other gods  
than those wh. nature gives us" After this  
discourse & goddes was placed upon &  
seat. & President & received & & Secre-  
tary & tip. Brotherhood under & sound cry  
of & Jacobites. - Hence & crown resorted  
to & church. St Denis & desecrated it by  
& song to Liberty & to nature. The church  
received & name Temple de la Raison  
The rage against relig. became now more  
furious, the Priests were obliged to give  
up & offices - Those who refused were in  
troupes of 80 & 100 transported - The cere-  
monies of & church is some places ridiculed



in this before of Magistrates. In Limosges  
The priestly was put on a shub & 1000  
if 1 Church tied about 6 weeks - in many  
churches 1 inscription was placed Tem-  
ple de la Raison. & devoted to polit-  
ical purposes or for signing songs of  
Liberty & Nature. So many wrote  
la mort est un sommeil éternel.

It is not to be wondered at. So many Ger-  
many Christians think of it was 1 predicted period  
Antichrist, since 1 no period - history was in-  
sanity carried to a greater length. The perversion  
- feeling was almost as great as 1 restoration. 1 can  
monks - 1 Church. Since 1793 one enormity &  
one murderous outrage followed another one  
party cabaled against 1 other. Then appeared  
Raging Robespierre as 1 defender - God & im-  
mortality. On 1 beginning - 1794 he made  
1 convention 1 proposition to acknowledge  
un d'être suprême and 1 immortality  
by 1 soul - & to appoint festivals & 1  
honour - The convention agreed to 1 propo-  
sition & made 1 proclamation, le peu-  
ple français reconnait dès aujourd'hui  
un être suprême et l'immortalité  
de l'ame This proclamation was posted  
in 1 Churches. 36 religious festivals were  
introduced wh. were however devoted to amuse-  
ment. The one la fête de l'être suprême  
the 2<sup>d</sup> la fête des droits et de la nature

XV 7  
p La fête du genre humain & la fête  
de la haine des tyrans. Hereafter in  
20 of spring month was 1 fest & 1 Supreme Being  
of wh. all 1 papers spoke & 1 wh. 1 people  
were exhorted to take part. - Robespierre  
delivered an enthusiastic address & honor  
- 1 Supreme Being a hymn was sung & wh. 1  
following w<sup>o</sup> occurred - "To thee O whom 1  
free frenchman has derived 1 existence does  
he raise 1 voice proud if he must obey a  
king to have thee & a sovereign." It is 1 common  
and opinion 1 1 undertaking & 1 despot was  
merely a hypocritical device to gain influence  
with 1 who had some faint regard & relig.  
It is probable however 1 1 introduction & a  
deistical worship arose & a species & convic-  
tion & interest & 1 subject. Perhaps 1 conscience  
was 1 a measure thus quieted wh. must have  
opbraided 1 with 1 multitude & his crimes.  
It is known 1 in 1 latest years he was tor-  
mented by remorse & rose about unsettled  
until he ignominiously perished. The worship  
obtained no consistency - 1 festivals were  
more a kind & theatrical exhibitions - Yet  
here 1 desire & Relig. was manifested. In 1797  
1 catholic worship was again introduced only  
upon 1 condition 1 1 Priests sh<sup>d</sup> declare upon  
1 State & not upon Rome. Many persons also  
who had unbiassed 1 principles - Rousseau re-  
tained some regard from Relig. yet did not  
wish to see 1 catholic restored. They seemed



Therefore a society of Laclaves. They called themselves  
Theophilanthrops Recommended Love, God  
& men & faith & immortality, & soul. The di-  
rectors favoured & object to have something  
opposed to Catholic Rel. Their service consis-  
ted partly in moral discourses & partly in digni-  
fying hymns & Psalms, & also  
& some symbolical ceremonies. Thus in  
marriage crowning with flowers were introduced  
& instead, & Sacrament put on wooden plates  
were presented. 1798 they had 10 churches &  
hopeful. & in Province & most cities simi-  
lar societies were formed. But & service was  
exceeding ennuant & cold & ceremonies  
unintelligible. 1799 they flourished every where  
but in 1802 very few remained & a few were  
opposed by & government. The consuls deposed  
them, & churches & by soon entirely disappeared.  
The District worship in London commenced  
by Williams shared a similar fate. — Frederick  
II discovered his penetration in his answer to  
& Marquise de d'Argenson who wished  
to introduce a district service in Potsdam  
He must take subscriptions & 10 years.  
The Catholics obtained & complete ascen-  
dancy & Bonaparte concluded a con-  
tate with & Pope & this Heterodoxy & infi-  
delity passed away as a meteor. The sub-  
- In delity however still remains, Many  
- & sea lots however against religion as is proved  
by decided examples were really converted.

Even Lucian who publicly renounced Relig. re-  
turned to faith & Bible. —

## § VI. Riot of Infidelity in Germany. —

The character. Infidelity in Germany & its  
development is a three fold robust differ-  
ence & of wh. it appeared in other countries 1<sup>st</sup>  
The German intellect was much consequent  
hence German infidels proceeded more &  
more to Pantheistical systems, wh. is 1<sup>st</sup> legions  
result. Such speculations. 2<sup>d</sup> It displayed  
it more gradually & proceeded more orderly  
step by step & hence took a deeper hold in  
life & people. In no land has it so thorough-  
ly pervaded every department. Society as  
in ~~some~~ parts of Germany. — 3<sup>d</sup> In other lands  
the clergy stood as watchmen & guardians against  
attacks on Infidelity. In Prot. Engl. the clergy re-  
mained faithful to the truth. Germany however  
we saw what had never been seen before & those  
who were called to teach & defend the truths. Re-  
velation the 1<sup>st</sup> step forward to combat L. — As  
Lucian & Celsus from among the heathen attack  
Christianity with the same grounds & in part with  
the same tendency did many German theolo-  
gians attack the Relig. wh. by were servants.  
The most sought this regular development  
— Ideas. Relig. & this reg. scientific investi-  
gation to prove the falsity of doctrines. Revela-  
tion. The more L. disposition gained ascendancy  
the deeper was infidelity sink in hearts & people



& I more extensively abroad. - Unbelief & Her  
many theology was by various <sup>stances</sup> occasion  
ed & abroad. - To these favouring <sup>stances</sup> &  
following are I most important. 1<sup>st</sup> Many <sup>stances</sup>  
connected with I govern<sup>t</sup> - Frederick 2<sup>d</sup>. he residence  
so many frivolous despisers & Relig. in Berlin.  
I influence wh I was extended thro persons  
Rank & I people - another I is I great free  
dom & opinion wh. Frederick 2<sup>d</sup> admitted & ad.  
had never been so indulged & before. 2<sup>d</sup> The ex  
tended admiration & French literature. wh.  
produced at this period hardly any thing more  
than work & ridiculing Relig. so I those wh. did  
not particularly treat. Relig. had an admir  
ture - I kind - The love & Eng literature was  
peculiarly at I close - last cent<sup>y</sup> most. I  
free thinking works were translated into Ger  
man - It is true I Eng. defenses & Relig. were  
also translated & translating was I order  
I day - but as I Theolog<sup>can</sup> of Tübingen  
I Chancellor Gaff remarked I were not  
much val. so I I evil was not made  
good. - 3<sup>d</sup> The ~~from~~ institution - a literary  
establishment I Review of Nicolai wh. sys  
tematically recommended all works wh. opposed  
religion & all wh. were in its favour either  
not to mention or to condemn. It was formed  
in 1786 65. - I increased to 118 vols. - The in  
fluence & I work was much greater than  
we have at present <sup>even if they were</sup> ~~altogether~~ in I hands  
& Unbelievers. - 4<sup>th</sup> The appearance I

Philos<sup>y</sup> of Wolf. & wh. I popular Phil<sup>y</sup> arose  
This Phil<sup>y</sup> & Wolf had a principal wh. operated  
fatally not only against Revel<sup>n</sup> but inward  
piety. — It endeavoured to demonstrate in a ma-  
thematical method I truths & Revel. & I princi-  
ples & Reason & Reason I spirit. I speculation on  
I truths was excited. — It made a greater dis-  
tinction between revealed & Nat. Relig. It denied  
indeed by no means I truths & Res. but I this  
distinction. And people to consider I as different.  
and I Nat Relig. was presented as so sure I many were  
led to embrace I. It also operated against & it thro  
its log<sup>ic</sup> syllogisms — wh. had tendency to remove all  
life & not only I relig. I heart, but every ideal  
feeling wh. was not satisfied with dull ab-  
stract forms. — The popular Phil. arose out  
of I of Wolf — It undertook to establish up  
on firm principles & Reason I truths of Nat. Rel.  
It did not rest satisfied with I forms proposed  
by Wolf — but turned I to its advantage. To  
this schools belong Lessing, Goeze, Rei-  
marus, Eberhard, Moses Mendelssohn  
The most evil in I system was I it laid claim  
to I name. Phil<sup>y</sup> when it sh<sup>d</sup> have been regard-  
ed as a set. arbitrary opinions. — The defenders  
of I system were very weak thinkers — who as  
breathless stood behind when Kant & others ap-  
peared. — Thus Jacobi declared in his years  
when I works & Hegel appeared I he had un-  
derstood all I philos. works under I but those  
were too abstract I him. Thus Mendelssohn  
did not understand Jacobi, & Goeze Men-  
delssohn. The opposition I Theol. was by  
no means at first



at last decided against Luther & Bible. It  
was gradually introduced. As 1st step we must re-  
gard & influence some theologians - who were  
not selves enemies - these truths, but who with-  
out intending it gave 1 weakness to 1 followers. The  
occasion lay 1 degraded state. Theol. in 1 began  
in 18th. such men as Calvin, Melancthon,  
Chytraeus & many other were fully con-  
vinced & faithful to 1 doctrines. 1 Bible & yet  
profoundly learned, & knew how to employ 1  
learning to 1 benefit. Theol? Learning gave 1  
a free & extensive view - by wh. neither 1 piety nor  
1 faith was injured. - The situation of this es-  
pecially 1 Lutheran ch. was very low. It con-  
sisted in nothing more b 1 moving 1 established  
doctrine & in confirming them. All 1 main ideas  
1 school department noted & tradition - & 1  
study. 1 Theol? was but a work - memory. The the-  
ologians did not investigate how far 1 doctrines  
by had received & 1 fathers agreed with 1 P.  
Learning was not wanting. Men such as  
Calov, Carpzov. 1 orthodox party & Pam-  
bach & Budeus. 1 pietists & he compared  
any 1 modern learned & even excelled  
them. Knowledge here was not wanting but 1  
scientific spirit. - The situation 1 profane  
studies was much 1 same - here also was  
wanting an independent self formed character. wh.  
received was transmitted. In 1 middle. 1 for  
more than a commotion arose 1 profane studies.  
In Phil. Wolf & his disciples excited a new & living  
interest wh. rapidly spread itself over all Germ? also  
an entirely new method - treating 1 subject. In this

tion a new era was formed by Thomsen. & various  
translations. Eng. his works increased interest & sub-  
ject. In Phil<sup>y</sup> Mrs. Ernest & Reiske a new spi-  
rit was awakened, a method much superior to  
Hollandish. As all L are connected with that it  
could not fail to have same influence & be com-  
municated to it. Certain men arose especially Sie-  
mund Baumgarten in Halle, Ernest in  
Leipzig, David Michaelis in Göttingen who  
had commenced with interest & profane stu-  
dies. & he endeavoured to effect a connection be-  
tween L & L studies. Theol. & carry L fruit. & inves-  
tigations etc. Theol. In this we had the 1<sup>st</sup> prepa-  
ration & Neology. It may question & general whole  
L profane studies & L connexion. I with H<sup>4</sup> have  
occasionally such a tendency to Neology. - In the  
Lutheran church without question we find a re-  
markable connexion between L. In L Reformed  
we see something similar especially among L  
Arminians. Profane studies produced among  
L a free method. treated Th<sup>7</sup> wh. had an in-  
herent tendency to Neology. - on L other hand this  
shows us L is not neces<sup>7</sup>ly to be calumnied, mod<sup>er</sup>  
Chytraeus Bucerius were profoundly versed  
in L studies without manifesting any tenden-  
cy. Infidel<sup>7</sup>. Hence it appears L proceeds  
only in L manner, treating L sub<sup>7</sup> & uniting  
with Th<sup>7</sup>. Th<sup>7</sup> has a twofold element an  
supernatural & earthly - on L one it is con-  
nected with all L investigations. men. And  
hence L must be an accurate knowledge &  
human science wh. will have a salutary in-  
fluence on L Th<sup>7</sup>. & enrich it. On L other



hand it contains something super<sup>l</sup> which is to  
be found in no human science - & which by no  
human science can be either explained  
or illustrated. Of h. & Thes<sup>m</sup> does <sup>not</sup> know this  
& his living experience - if he be not con-  
vinced by faith with I suppose would the study of  
profane subjects & its connexion with Th<sup>l</sup> & Th<sup>2</sup>  
prove injurious. - If we think of a Thel. with-  
out faith & without connexion with profane  
studies, without a desire & uniting it with Th<sup>2</sup>  
as ~~is~~ many in the orthodox Lutheran party, he  
w<sup>d</sup> deliver Th<sup>2</sup> to his successors as he found  
it, without <sup>properly</sup> understanding it, but a blessing to  
L who did understand it as was actually the  
case among the orthodox. - But - he better ac-  
quainted with profane sciences he would  
be led, while he retained the earthly part of Th<sup>2</sup>  
to endeavour to explain what supernatural  
by his profane science. - He is the place hu-  
man & profane ideas in the place of the divine  
& so the study of prof. science is more destruc-  
tive. This is peculiarly clear in the Hist. & Pomer.  
Those who first connected the profane sci-  
ences with Thes<sup>2</sup> & who brought a scientific  
spirit into the study, Thes<sup>2</sup> were not indeed  
enemies to what was supernat<sup>l</sup> in Christianity,  
but they knew it not in its depths & hence  
I worked without knowing the real reference  
of Th<sup>2</sup>.

Baumgarten in Halle 1757 died. He  
is the first who raised a third party of Luther-  
an church. He was sincerely subject to  
the Christian truths. But an <sup>in</sup>ordinate love of

Ernest produced gradually a chilling effect upon his & his theol<sup>e</sup> views retained less & true than faith. He produced a new effect but his other deeds & his time mostly by making known a great number - Eng. theol works. - These were of a superficial character & more or less deistical. He also made known many Eng. hist works & especially 1 Universal history by ~~Good~~ Godefrid Guther & Grey. In his way 1 study of Profane literature was excited among the Halle theol<sup>e</sup> - on 1 other hand he introduced the logical demonstrative method. from which he insisted upon accurate divisions & sub- divisions - He treated not only 1 Dogmatic but also exegesis & was. His students were accustomed to turn from 1 strong traditional method & apply to new understandings. With this however he chilled 1 hearts & rendered superficial 1 genuine Christian doctrines. Hence it is impossible to present 1 genuine Christian ideas in strict logical forms. - Divine things are in themselves simple & can not by speculation & thinking be revealed. Every effort to express 1 Christian ideas in precise forms must strangle the spirit. - Many 1 students. Baumgarten through 1 precise logical minute method led to a cold intellectual knowledge but lost 1 inward knowledge -

Dresden  
Aug. 30.  
Ch. Kerst.

Ernest was far more (John August) extensive in his influence who was made Prof in Leipzig 1759 He was a man & Extraordi



may learning & profoundness. He proposed  
also a genuine part of Divine truths & was  
extending cautious & all his undertakings  
He had already <sup>made</sup> himself known by his phi-  
losophical works far & wide & hence his theol. views  
excited great attention & he was blocked  
in all quarters to his lectures. - His principal  
object was to make philological knowledge  
useful in exegesis - At first he proposed  
the same rules & text<sup>us</sup> per H. St. he had ap-  
plied to the Clavic. - & then demanded the  
logendi. & N.T. he employed. Before  
Ernesti & Philol<sup>a</sup> sacra had long lain  
fallow. Fischer Prof in Leipzig cooper-  
ated with Ernesti but proceeded farther.  
Ernesti's chief work was the Institution  
Interpretatio N.T. the shortest & most  
useful compend. & per meantia. - Fischer  
made the first application, Phil to the  
lexicography. & N.T. in his work De vitis  
Lexicorum N.T. It was clear already in  
these particulars in Fischer how much evil  
results & an unenlightened conversion  
of profane literature with thes<sup>is</sup>. In this way  
the heathen & christian ideas were more & less  
familiarized to the deistical Thus are vices  
& was brought nearer to the adven-  
tatio per Religionem Christianam the  
doctrine of the *Πνευματικόν* & so on & so forth  
a life over to men praiseworthy qualities

obtained by divine assistance. It is easy  
to see how these ideas ~~led~~ led to the  
of Regeneration was with them as  
reception into a relig<sup>i</sup> community. Even  
in doctrinal points there was even then  
considerable aberrations. - They ex-  
plained & exp<sup>l</sup>ained <sup>even</sup> <sup>as</sup> of it with  
1 Father, as a unity, feeling & will. -

The 3<sup>d</sup> was J. D. Michaelis. He in fact, since 1745  
died 1791. He was a son of excellent J. H. Michaelis  
He was educated in society & his Prof. Halle & there ob-  
tained a reverence & Rel. but he <sup>to use his own words</sup> said he was too lightminded  
as to be able to give himself up to <sup>pietistical</sup> ~~pietistical~~ spirit & resigned  
in fact. In fact he freed himself & early trammels both  
in practical & doctrinal. He attended particular & the  
day. Prof. Hist. Gen. Antiquities & Orient. Lan<sup>g</sup>. He seems  
to have <sup>not so</sup> much ~~the~~ relig<sup>i</sup> feeling & Baumgarten &  
Ernesti & to Hammer. treat<sup>er</sup> Phil<sup>y</sup> was much more  
injurious - he no more & other denied any spiritual  
doctrine, but <sup>broken down</sup> ~~explained away~~ spirit<sup>y</sup> & made was  
internal external much to injury - was real & tran-  
sity. The oppos<sup>ition</sup> between ~~reason~~ & ~~fact~~ was ~~between~~

Reason & sensuality - wh. ~~purpose~~ opin. must ~~reap~~  
be destructive, its operation, if I oppos<sup>ition</sup> be only this  
1 x<sup>th</sup> Relig. is not dif<sup>ferent</sup> & Ph. of Plato. His probes  
& <sup>the</sup> were ~~not~~ <sup>not</sup> superficial ~~kind~~ the same were  
it not & miracles & prop<sup>hecy</sup> he <sup>is</sup> believe & C. He said he  
often had read 1 P. but never found a testimonium  
spiritus sancti. Besides he show<sup>d</sup> & writings & more  
in last<sup>ly</sup> a great ~~degree~~ <sup>more & then</sup> grossness, ~~indeed~~ <sup>indeed</sup> ~~degraded~~ &  
lectures with obscenities. It injur<sup>ed</sup> & ~~may~~ <sup>may</sup> ~~may~~ injured  
cause. ~~very~~ <sup>very</sup> ~~more~~ <sup>more</sup> ~~if~~ <sup>if</sup> ~~had~~ <sup>had</sup> ~~become~~ <sup>become</sup> ~~opposed~~ <sup>opposed</sup>.  
The influence & mode of operation - L 3 mean many  
he best learned & ~~pol~~ <sup>works</sup> - 7/8 of Baumgarten's



1 autobiography - Semler, of Ernesto & Fischer in  
1 autob. Baedert - of Michaelis in 1. John von  
Müller who speaks - exceedingly in broken manner  
- his lecturing. - <sup>His accounts</sup> Until L period I basis - It was not  
attack of principal doctrines stood yet firm. yet doubts  
were here & there excited. The method - treat L subjects  
was arbitrary. - The church manner - representing  
L doctrines was laid aside - many passages were rejected  
- L manner - moving was much changed. The moves  
were brought more out - few deist <sup>L</sup> grounds or profane  
literature. The most important tract <sup>L</sup> doctrines were  
so softened down as I lose L nature - Students left  
Halle - L movement out in <sup>essentially different</sup> a new spirit. Semler  
was a pupil. Baumgarten, Ernesto's was more,  
of Michaelis Kopke & Eichhorn who went far  
much farther L L teachers & by L Neology was  
established. The most important - L founders  
- Neology & I real author is Semler. - It is  
seldom we find originality amount L Neologists to  
~~Semler is only a spectator~~. Semler was brought in con-  
tact with vital piety - Halle - he had received im-  
pressions wh. he never entirely obliterated & wh. in his  
old age revived. But as he possessed a very sanguine  
temperament & as he combated L self light-minded  
rep, & as L Pietistical Party was deficient in L learn-  
ing & defending. faith, he renounced this Party entirely  
& connected L self entirely with Baumgarten. B's  
personal character was w him too dry & logical & not  
at all attractive, but his great learning had great  
influence over L. He a remarkably fine Library  
to L he allowed Semler accep - who became L self  
uncommonly learned. & as Baumgarten had freed  
him of L doctrines - L church. he was led to adopt  
many opinions - his own. Baumgarten possessed L  
creative talents of L sanguine man. He said  
to L That requires a new Refer<sup>m</sup>. I am too old  
to undertake this you must do. This he did.

He was first Bro of this? Altdorf & was called to Halle  
as Prof of Theol. in 1752. With regard to Thomas - Semler  
they were on the one hand very great & other very defici-  
ent. He had an astonishing memory - he had much wh. he c'd  
always recall. He was not deficient in acuteness when  
1 field - investigation was small & a active vivid imag-  
ination wh. led easily to make combinations, wh.  
produced many doubts - him. He was deficient  
in all 1 requisites - a Phil. as well 1 dialectical as  
contemplative :: he formed no system altho' he  
produced a great multitude - new thoughts even  
these he did not expand but cast 1 forth - all 1  
disorder. Hence his works are very difficult to read &  
is no accurate connexion - idea, or arrangement.  
He retained - all his investigation 1 fear - God &  
connected with his deficiency & philosophical spirit  
kept him in ignorance whether his doubts led - & when  
he saw in others 1 consequence he repented he had  
gone so far. Hence he opposed so firmly Bahrst  
who gave 1 real distress. In his later days he wished  
to remove 1 evils he occasioned wh. led to publish-  
ing a very peculiar view, by wh. he reconciled his  
scepticism & with faith - as he had been accused  
- baseless & double mindedness. He said 1 was  
of a public & a private Relig for 1 Theol? In 1 public  
relig. nothing was to be rejected, but privation 1 theol  
might believe what he pleased. He found <sup>nothing</sup> to object to  
when a preacher sh<sup>d</sup> speak - 1 Pan - God & one host  
- congreg<sup>n</sup> sh<sup>d</sup> regard 1 as really God, another as a mere  
man, & another adopted 1 Arian view - all 1 he said  
was consistent with unity. The revolut<sup>n</sup> wh. Semler in-  
duced & Theol. was principally affected by 1 exegesis -  
Ernesti has recommended 1 principle! 1 language &  
hist. - 1 time - wh. 1 books were written sh<sup>d</sup> be applied  
to 1 explanation - 1 P. This principle is unquestionably



correct but ~~not~~ thoroughly out it leads to  
decisive result? Poulter laid down 1 principle, &  
every thing in P.L. was to be explained & 1 Zeit & cir-  
cumstances & 1 general notions must reduced  
to more precise ideas. In this way 1 main doc-  
trines were reduced to bare temporary doctrine,  
and 1 holy spirit & P.L. wh. should ever attend  
to 1 give 2 life was lost. It became a book, 1  
age in wh. it was written. 1 sac & 1 moral be explain-  
ed out of Zeit- begrippe - 1 sac & 1 moral was 1 nar-  
row notion - 1 Jews about Christianity against wh. Paul  
wrote wrote & strong & 1 moral a free & liberal  
idea - Christianity. He divided 1 Books - P.L. into such  
wh. 1 sac & 1 predominated & 1 wh. 1 moral  
prevailed. The Gospels were written for the  
sacri- 1 - Paul's Epistles for 1  
- 1 Catholic Epis<sup>2</sup> to unite both parties  
1 apocryphal & 1 fanatics - 1 way he must  
necessarily lose entirely 1 proper view - 1 Bible - Di-  
rectly what is 1 main point in 1 epistle to 1 Rom<sup>1</sup>  
justification by Grace in opposition to 1 by works  
he overlooks. - 1 object - Paul is according to him  
was to oppose 1 narrow views. 1 Jews who believed 1  
only Jews & he saved, & Paul w<sup>d</sup> say 1 1 heathen  
as well as 1 Jews. When 1 principles. Later are  
so injurious when applied to 1 N.T. & must prove  
much more so when applied to 1 Old. - When  
it is understood according to 1 view entertained  
- it when it was written it must lose its most im-  
portant meaning. Hence he said it was useless for  
1 Christian. Jews had shape when only because 1 Jews  
thought by 1 eternal life & 1 Paul had di-  
rectly attacked. According to 1 principles he said  
only such parts as in account 1 moral excellence were  
still useful & he used by Christians. Thus he was brought

by historical criticism to mislead, I came results  
with I Popular Phil? - Semler was partly I learned  
in I historical & ecclesiastical history, much his  
writings upon to I subject. Here also he displayed  
his skepticism & deficiency - Relig. experience. In  
I dogmatic history he distinguished I true & I  
false & as he could not see I true ground, con-  
science he thought every thing was full, contra-  
dictions. His want. relig. feel<sup>g</sup> led him to justify  
Pelagius & ~~and~~ condemn Aug<sup>st</sup> and his view  
became every day more general. -

There arose a man by I side. Semler in Halle who  
not only united I various scattered theology doubts  
but connected with I many of I own arbitrary yet  
destructive byocrisy. And who with frivolity  
attacked not only I doctrine & I ~~Bible~~ <sup>Church</sup> but also  
I I Bible & ~~his~~ whose life was equally injurious  
I famous Dr Baphelet. His father was a strict  
by orthodox man a prof. Phil<sup>l</sup> in Leipzig. - The son  
however & I 1<sup>st</sup> was lightminded, wh. I father did  
not as he ought attempt to correct. - He sought more  
to conceal I to correct I fault in his son. From such an  
education it & not help producing a state, mind.  
on I other hand I strong orthodox principles & I <sup>other</sup> ex-  
treme. He thus got I idea I orthodoxy was only a thing.  
I head - I heart was governed by something entirely dif-  
ferent. He was early private docent in Leipzig &  
teacher. But gross misconduct & licentiousness obliged him  
to resign I office to avoid deposition & return to Erfurt.  
Here he made a Prof. & led a very abandoned life, then  
he removed to Gießen, & & thence Maschlinitz in  
Switzerland in the education institution of Herr von  
Satis & thence to Türkheim in I territory of the  
count of Leiningen here he was made general  
superintendent. From this place he published



his M. T. under the title "Newest Revelation of God," 1779. In  
this translation he sought & first place to give a new  
fashioned drap to every M. T., he introduced all & new  
sonages speak & act as tho' by had been Saxons & Hungarians  
& had lived at in 1779. - The most <sup>per</sup> diverse & unnatural  
interpretation are here adopted as true - Thus exclamation  
- Thomas, ach mein Gott, ach mein Lord, what  
joy, what now I am rejoiced. On account. astonished &  
book excited an imperial order was issued & Vienna  
forbidding & book & urging his being displaced. The Count  
& Leiningen consent & Bahrdt had to remove, &  
acted in a very dishonest & deceitful manner. He  
then went now to land of illumination - Pimpia  
he applied & Minister von <sup>Frederick</sup> Lütz who was very ready  
to obtain him a place. Bahrdt went to Halle w<sup>h</sup>o  
probably have been made Prof. but & Faculty objected. - es-  
pecially Lanten who made & manner - his life & ground  
& objection. Minister only allowed him only to read  
private lectures & phil. faculty. - By art manner  
& arts he sought & secure respect. He proposed lecturing  
on Rhetoric & Declamation but let it privately be known  
he meant to read on Pastoral Theology. He & great number  
Vicom & Minister, <sup>Missary</sup> 1000 hearers. His manner was f. a  
Shakespearean manner - a play actor, he shows how excite-  
ment was to be made when & people & sought by his man-  
ner to make & faithful members ridiculous. - These lec-  
tures however did not bring him in enough money st. was  
his chief object & reading L. The poor man: proposed  
to read on Moral & students & citizens & other. - He  
collected a great number, of students citizens & officers  
& endeavored to exercise & theatrical talents upon  
L mixed audience. But & activity he w<sup>o</sup> too for time  
blossom & too little production, he: retired to a farm  
in neighborhood. Halle & opened a coffee house  
wh. he said his health demanded. Before his death  
he was cast into prison at Magdeburgh, this was  
on account of a comedy wh. he wrote against the  
on - ~~on -~~

government. He sought by all manner of lies to avoid  
 & arrest - vain he died 1792. - In reference to his views  
 by his those of Voltaire have all to worth as L. Charas was  
 so contemptible. - Even L. own discip<sup>m</sup>. Said it is  
 to see how worthless he was, L. is still more appa-  
 rent & a collection of Letters. - all manner - deceit  
 was to L. equal if p<sup>d</sup> but gain money. His talents  
 turned to a proper account might p<sup>d</sup> been service-  
 able. He p<sup>d</sup> talent - clear & easily writing & a creative  
 fancy. His views gradually formed Laclaus - He says Lacl<sup>d</sup>  
 when I came to Halle p<sup>d</sup> rejected all doctrines con-  
 trary to Reason excepting Inspira<sup>m</sup> & divine influence.  
 how p<sup>d</sup> came to see L. also were unreasonable & thus describes.  
 "Similar historical arguments & Eberhard's philosophical  
 made a great impression upon him, it only failed to bring  
 L. feelings to reject them - this was affect when I was taught  
 it & holding L. doctrines L. affect my pride & I let it  
 go as contrary to Reason" He still retained L. doctrine  
 - God's existence & Immortality. - The contents - L. words

2 as far as by L. own an romantic, all manner de-  
 vices are employed to explain all p<sup>d</sup> & Bible as mere nat-  
 ural occurrence. He produced 1 singular idea, p<sup>d</sup> at which  
 to form a <sup>free religion</sup> society to which he & his disciples belong.  
 The Hist. Moses he endeavoured thro' all kinds - romanti-  
 descriptions to render comprehensible - on account of Low  
 style L. works were widely & culated & read.

+ 30

The Univer<sup>y</sup> of theol<sup>m</sup>. L. period after Semler came out di-  
 vided Laclaus & 3 classes - some few remained orthodox.  
 others sought to retain L. form - Bible faith, but by endeavour  
 to soften down L. main doctrines & represent L. as unimportant  
 & to turn all attention upon L. moral - by attacking parti-  
 cular doctrines & reject - 1 other class came out & decided  
 hostility against L. positive doctrines & Bible. New new  
 ideas were produced - To become class I most men  
 were, Noeselt in Halle died 1807. He had formed  
 Lacl<sup>d</sup> principally upon L. writings - Eng. Theol<sup>y</sup> - hence  
 got L. tendency, not openly to attack L. doctrines but to ex-



upheld & away. In his early life he defended & to his  
hology - afterwards & faith & position became weaker  
& weaker. 1783 in 1 last edition - & Abolition & belief  
was so shaken that he only published 1<sup>st</sup> part, & had no  
longer a disposi<sup>n</sup> to undertake 2<sup>d</sup> defense & several doctrines?

Morav Ernesti successor since 1775 died 1792. He also  
more attacked decidedly & 2<sup>d</sup> doctrines. But he endea-  
voured & doctrinal represent<sup>n</sup> to show, (it was very  
difficult to establish <sup>the details</sup> firmly - & we must only  
hold of wh. promotes moral improvement. <sup>Many of</sup> His students  
repeated & doctrines - & own accord. -

Under & wh. belong to 1<sup>st</sup> class 1 most import<sup>t</sup> are  
Eichhorn in Göttingen ~~and~~ who published 1780  
published & Intro to 1<sup>st</sup> 2<sup>d</sup>. also 1 Universal Library  
of Bib. Lit. 1787 Intro. N.Y. 1804. - He carried fully out  
1 principles - & under & renounced entirely orthodoxy - He  
treated Judaism as a human Inst. wh. only was so far from  
1 leading. Prov. as all other Relig. - & it is to & a local applica-  
tion - all 1 higher 2<sup>d</sup> ideas were reduced to plain text.

Particularly bold & lightminded did he manifest both in  
criticism & 1 2<sup>d</sup> N.Y. - In 1807. Frankfurt on Oder Steinbart  
particularly distinguished Loeb by & attacks against 1 Bible  
died 1809. He published a work ag<sup>t</sup> 1 School language, by  
wh. he understood 1 doctrinal ideas on Faith, good works &  
conversion. His principal work was System & Pure Phil<sup>o</sup> sophy

ref. 1798 he proceeds on 1 idea, wh. we mentioned by Eng. Theol  
& reconciling & 2 Nat. Rel. but he brought down 1 former to  
1 latter. He brought first out & 1<sup>st</sup> of nothing & it was above 1  
reach - Reason, already & 1 work was & it represented a man  
with 1 greatest talent. The doctrine of orig. sin & atonement as Pagan  
notions - Augustus. - In Mr. Helmstadt & cause - Neology

was supported since 1777 1 Abbot Hanneke who died 1809  
He obtained very extensive influence, as well by his periodical  
works as 1 Ec. Hist<sup>y</sup>. The former are Magazine & Religion.  
Philos<sup>y</sup> in 6 vols. - 1793 - 1802 - Magazine & Exegesis & Ec. Hist<sup>y</sup>  
6 vols. Archiv & 1 later Ec. Hist<sup>y</sup> - & 1 Paris work Philo-  
sophy - with Henke laboured first in Altdorf & afterwards  
in Jena & 1 published - Eichhorn & Gabler who also by his period  
on a more or less

work had great influence. New Med. Journal 1798, 1801

Paulus who first taught in Wittenberg, then in Jena, & then in Heidelberg. His common<sup>n</sup> on 1<sup>st</sup> Cor. wh. has been circulated & 2 large editions, produced deep evil by 1<sup>st</sup> & 2<sup>d</sup> editions wh. it contained as by were so forced & every one 2<sup>d</sup> see by were false, as thro' 1<sup>st</sup> law & confess spirit wh. reigns in it, & 1<sup>st</sup> every thing coarser & divine was reduced to 1<sup>st</sup> sphere & every day occurrences. Also his Meconcordia wh. he published & 1787 to 1796. -

Besides L. men & P. Univers. many of the Pastors came forward who obtained great influence. Particularly great was the influence of many teachers & Pastors. Philosophers who spread Leibes & Berlin. were P. Pastors Phil. whose works were every <sup>where</sup> read & loved, lived Mendelssohn, Engel, Pulzer, Nicolai & others. These were intimately connected with the then famous theol. & pastors Spalding & Teller. There was indeed formed a secret society in Berlin to which not only the phil. but pastors belonged. This society, of a double name, as its objects it was called Society for Light & Illumination & a submd. the day. I have it. The author of the society & Liberman Priester had for the object to bring about a new system. Relig. & at the same time - gain at Monarch. They kept every thing very secret. Spalding & Teller conducted lectures with great caution & prudence & secured the object. They wished gradually to introduce the positive Relig. Those who <sup>came</sup> ~~came~~ boldly were shocked, as John Müller in his early life who afterwards was a warm Unitarian - However he had a object rather to unify the positive relig. & to destroy. This was to be effected by making Moral & theol. train + & doctrines as - little value. Religious ideas were changed & new fashioned ones - & never a special extracted. Spalding spoke of ideas - an immediate divine influence - & sought to exchange the important doctrine. The nations & P. H. P. with the day notion - moral effort & inner movement under the external aid - God's Providence - & Teller contended against the idea. & the 2nd language & last, & meant by this the peculiar idea - & the regeneration we would substitute the new - leading a new life - instead of sanctification, reformation, & being filled with the H. P. to live reasonable. By his words. "The worth of the feelings in Relig." & The usefulness of the office of a Minister his influence was very great. Teller's Lexicon to the H. P. (in 6 editions) contained new moral notion in the place of the peculiar doctrines of the H. P. & the H. P. & the H. P.



stained bright & it must move & more be explained  
away till it ceased to be a doctrinal system & became  
a mere code - morals - man sh<sup>d</sup> be every some & more  
intellectual & relig. - wh. can never be carried too far  
must not be carried on too rapidly. - After these  
two clergymen we mention Loeffler since 1785  
Gen. Sup. in Gotha. He published 1 work *Source*  
*ren* on Platonism & Fathers - In a discourse  
wh. he added he argued away 1 doctrine & 1 Deity.  
vt. he criticised 1 doctrine & 1 atoned. After him  
we mention Basedow who 1790. He also appear  
ed as a Zealot & Illumination. In 1 method. educa  
tion he adopted a flat immortality. Rousseau.  
He wished not to be viewed as an enemy, 1 posi  
tive doctrines & vt put as only desiring to render 1 as  
replible 1 1 sceptics. - He found 32 errors in vt such  
as 1 Trinity - 1 influence - 1 H. L. - 1 triad na  
ture. vt. In <sup>day</sup> his work "The chief <sup>notes</sup> witnesses of 1 Times  
in reference to Relig. love, truth & Toleration" Berlin  
1767.

The Wolfenbützel Fragmentist.  
1 author is Samuel Reimarus Prof. in Hamburg  
died 1768. There was a long time a debate who was  
author but 1 man at 1 death acknowledged both  
1 author. He sent 1 to Lessing who published 1.  
The first ~~Amsterdam~~ fragment appeared in 1741 on 1 tol  
eration & 1 Deists - & 65 fragments on 1 O. T. & 61 fragment  
on 1 Resurre<sup>on</sup>. vt. - on 1 Prophecy. a Rev<sup>on</sup> & 1  
most infamous on 1 object. vt. & his apostles in wh.  
he says 1 vt wished to found an earthly kingdom & hence  
he crucified upon 1 cross my God why? - It is easy to  
see in all he wrote 1 most decided spirit. Impiety  
wh. he dared not fully speak out. His arguments & open  
are not such as L. a calm investigator but a trapi  
at opposer & enemy. His great error & deficiency is  
an entire want, a historical spirit, tho' in other  
respects not deficient talents as 1 work manifests  
acuteness. - Reim 1762 preacher in Berlin died

1793 in Paris & theatre - & revolution. he was a poet  
ical enemy. Reveal. relig. wh. he manifested - a pro-  
fane ~~and~~ manner in his work, "Relig. & Children  
of Light. 2 parts. Berlin 1789. & also in his "Art & Reason"  
Brunswick 1792.

Besides Semler it is not one or all of the  
mentioned who & to own resources procured anything  
new we have: to mention two who with Semler  
are - & most important Lefring born 1729 who  
was originally designed by his father & Theol. He  
went to Leipzig to pursue & studies, but he took no  
interest in lectures & delivered & devoted himself to  
Belles Lettres. He lived long privately in Berlin un-  
til 1761 after acting & sometime as Director of Theatre  
in Hamburg he went to Wolfenbüttel as Li-  
brarian. Theol. was not his prof. but his attention  
was directed to many subjects & among others to  
this. - In Phil. & Theol. he submitted various  
systems to examination, but his mind found con-  
tente nowhere; Spinozism was most to his taste.  
He was far too sceptical to admit of believing &  
Res<sup>m</sup>, he was also so devoted to pleasure & he did not  
undertake a moral investigation. He said a life of  
pleasure was better & a holy one - yet pp head &  
heart enough to see & acknowledge of real practi-  
cal & it was far more worthy of reason & more  
elevating & of metaphysical systems - altho' he had  
no experience. Relig. he was able to respect it, wh.  
gives importance to what he says. His most im-  
portant Theol. works is of Wolfenbüttel fragments  
wh. he published - he object was to perplex & divide  
in a corner & then or theol. Theol. who were  
found. & systems - he said he did not want to have  
it thought he had published this work out of



immunity to 27. He said I learned Theol. might be  
troubled & also I think but I was not I object. The  
theol. at most might be put into a perplexity to  
see his proofs of 27 so shattered, but what has  
27 to do with I hypotheses & proofs. I Theol. for  
I 27 in wh. he puts himself so happy is still there.  
2. His small Theol. Discourses - in 4<sup>th</sup> vol. his  
works. - In one - I he follows Lemmer & defended  
Deism. & I following way, I Relig. & It is / wh.  
It ~~is~~ proposed, & every man I & but what it  
is it is hard to say - he adopted a natural  
religion in I say since with natural rights, but  
when men come together by must on particular  
points endeavour to agree & thus arises a positive  
relig. - as positive rights. - a discourse on I Mo  
rarians is also worthy. remark, in wh. I warn  
picty. & I party is crucially approved & defend  
ed against I objections. I orthodoxen - & the  
9 Discourse 27 & Reason. in wh. he explains & by  
Pantheism. 3. In I education. I Herman race  
wh. altho a small is a book of rich contents. It  
has a double tendency & I ob superficial it con  
tains are opposition. flat Neology - & I man  
profound it was directed against all reveal  
ed relig. & an apology ~ Pantheism. It was I  
common to object to I Jewish Relig. 1<sup>st</sup> / it was  
too particular. 2<sup>d</sup> / it did not contain I doctrine  
- I Immortal? - These obje<sup>ns</sup> Le Spinght answers in  
a masterly manner altho' not on principles  
9 wh. a 2<sup>nd</sup> is adapt. But I defense was not I  
chief object, he justified Judaism when I only  
ground upon it can be done viz for I immortality  
- I God to human weakness. Altho' wished to lead  
men in I way & truth it was necessary & him to

take L course & it was also necessary for course <sup>to create</sup> sh he  
restricted to one people & difference between L & others  
might be seen. Hence X7 can not appear less & reveals Q  
then <sup>by course</sup> Reason always <sup>leads</sup> to same principles wh X7  
contains, as in Arithmetic & result is stated, before  
L investigation commenced. - In L views X7 yet  
concealed a pantheistical system, in f he makes  
all relig<sup>n</sup> as evolutions, & f Gottes bewusstsein. X7  
comprehends in itself f Phil<sup>y</sup> as higher power & f Phi Q  
the higher power. & truths as already revealed in  
X7 -

Collections by Frederick Schegel  
contains Lepping's thoughts & opinions Leipzig  
1804. 3 vols. If rem L work we give f following  
leading ideas - The first endeavours clearly to show  
L is by no means a advantage & X7 when f Popular  
Phil<sup>y</sup> reduces it down to render it acceptable. He  
says f formerly L was a distinction made between the  
of f Phil<sup>y</sup> & f each might pursue L course undis-  
turbed, what does man now? he breaks down f  
operating wall, & under f practice, making us rea-  
sonable X7 makes unreasonable Ph<sup>es</sup>. He said  
f it was it was f opinion. Leibniz f only to be-  
lieve X7 on f ground. Reason, was as much as not  
to believe it at all. The only book wh. f broken  
sense & words is written & f truths & f Bible or  
can be written & L is f Bible itself. - Lepping: with  
propriety says Lepp, Reason must decide whether  
something be Rev. or not - but when it finds things  
f Rev. wh. it cannot understand, it sh<sup>d</sup> think this  
more a proof - f Rev. f an objection to it. Equally  
propound says Lepping when he remarks, how f  
faith or f truths & a Rev. by no means is to be sought  
in distinct separate points, f no one is ever become  
a believer & X7, when he endeavours to make L or f his  
torical or doctrinal point certain beyond dispute  
Q & then first adopts f revelation, ~~but~~ on f contrary  
no & world with f



ly only can admit all the separate points, to whom the holy  
contents of the entire Gospel has commended itself as  
truth, wh. throws light upon all the particulars. In  
this he agrees with the celebrated Lord Bacon, who com-  
pares the sincere defender - xly - to those who bore a can-  
dle in every corner - a great Hall, instead - hanging a large  
chandelier in the middle - it, wh. shed its light to the re-  
motest corner. In the view of being says of the xly was like  
a confident victor who permits the insulated fortifications  
stand on the boundaries & seizes the land itself - but the xly  
the fearful soldier who breaks the head against the bound-  
ary fortifications & never sees the Land.

Herder born in Muenchen in East Prussia 1741.  
He received the early education & the parents & afterwards  
as a xly preacher & author, Tiedschode. The impressions of the  
early education he never lost, so that he always endeavored  
to justify wh. the early education presented to him as holy.  
In the powers of Imag<sup>n</sup> & feeling predestinated to the new  
xly was formed accordingly - he knew not to doubt.  
And Tiedschode hoped much - roughness, ~~obscurity~~ an  
severity & severity wh. were opposed to Herders feelings. This  
cooperated to render xly a way he & learnt unpleasant.  
When he attended the Univ<sup>ty</sup> he devoted himself to classical  
Lit<sup>re</sup> & Belles Lettes - the studies of united with Theol<sup>y</sup> and  
when we consider the effect of the studies, in connexion with what  
we have said of the dispo<sup>n</sup> & his educa<sup>n</sup> we can see the sources  
explain the future course. The impressions of the edu<sup>n</sup> determi-  
ned the first to appear as defender - xly & the he wished to be.  
But as he did not know <sup>fully</sup> practical xly & as he had received  
a prejudice against severity & roughness & as the Belles Let<sup>re</sup>  
had fastened on his affections, his defence never proceeded  
upon the principles upon wh. alone xly either can or sh<sup>d</sup>  
be defended. He represented xly not, as the only means of  
salvation & men sent to sin & misery, not as the narrow  
path & wh. men must walk to secure the salvation, the  
souls - but he endeavored to recommend it its  
beauty as the Relig<sup>y</sup> - amiability. He sought to set pre-  
sent the P. in an attractive light as Belles Lettes can

XXVI. Modifications. - The sacred Personages, & Bible he endea-  
voured to recommend & to moral loveliness - but a per-  
dification can never ~~and~~ strike its roots deep. Amidst  
all temptations - life, & many difficulties con-  
nected with P.O.T. such a defense can never stand its  
ground. - and Herder's own life shows how little a  
faith founded upon such grounds can effect & life.  
He was called as gen<sup>l</sup> Super<sup>t</sup> to Weimar, he here  
came into connexion with 1 first & another - Germ<sup>l</sup> & he  
was praised & caressed as one - See 1<sup>st</sup> No. 10. - These  
various temptations to vanity & enjoyment - I would  
he was unable to withstand - he sh<sup>d</sup> ever more to be  
rep<sup>l</sup> offensive to 1 world - yet he ever wished to be  
regarded as defender - &c. But whilst in appear-  
ance he appeared as defender he gradually relinquit-  
ed all 1 doctrines, in 1 he presented all definite  
ideas upon as doubtful. Thus all doctrines were  
merged in a magic obscurity - over wh. he only hor-  
tized. & left 1 readers perpetually uncertain what  
was to be retained & what rejected. Hence Gœt-  
te said his writings were like a distinct cloud, wh.  
a man c<sup>d</sup> not tell whether it was a cloud, or a city  
involved in obscurity, but filled with inhabitants.  
In his later writings he recommends &c on account  
its <sup>liberal</sup> <sup>views</sup> humanities. In his early writings it is much wh.  
is useful, much good feeling & many correct views.  
Just as his work "The oldest records of human Family"  
& "His letters on 1 study, The?" "Remarks on 1 N.Y.  
& a newly opened oriental source" - His later  
works on "1 Redeemer & 1 Resurrection" - It bears  
more or less 1 character of magical obscurity - wh.  
we have spoken & really - 1 it prevalent illumina-  
tion. In his "Ideas on 1 Phil<sup>y</sup> & 1 His<sup>y</sup> of Man" John  
von Müller says respecting these <sup>ideas</sup> <sup>views</sup> - "I find every  
thing I put ~~it~~, & what is 1 his? & I would without



ly only can admit all & separate from its  
contents a l. s. s.

Christ. —

## On the influence of the new Philos.<sup>y</sup>

The Phil<sup>y</sup> wh. reigned until 1<sup>st</sup> latter half 1<sup>st</sup> last cent<sup>y</sup>, had pre-  
tended to found a strict mathemat<sup>l</sup> knowledge on <sup>all</sup> divine &  
human subject. The wolfish Phil<sup>y</sup> had in many raised a  
spirit. I scepticism, not immediately but mediate, in that  
it wh. to defend it. But profound thinking who were striv-  
ing in a wrong way to attain a knowledge. I truths - v<sup>t</sup>, came  
to l conviction - I inhospitability - a satisfactory demonstration  
- l truths & came in this way to scepticism. — On 1<sup>st</sup> other hand  
l Phil<sup>y</sup> had separated Nat. & Rev<sup>t</sup> Relig<sup>n</sup> & pronounced 1<sup>st</sup> effect  
I a great part - its advocates remained contented with 1<sup>st</sup> -  
however, in l way arose 1<sup>st</sup> Popular Phil<sup>y</sup>. In 1<sup>st</sup> latter part  
- 1<sup>st</sup> latter half 1<sup>st</sup> last cent<sup>y</sup>. The phil<sup>y</sup> were divided into  
l who wished to demonstrate every thing & into who  
had separated <sup>few</sup> ideas, thought 1<sup>st</sup> l by a firmly establish  
on principles - Reason. a great revolution however was at  
hand. The Phil<sup>y</sup> of Kant appeared in decisive opposition to  
every thing wh. had previously been regarded as philosophy.  
Kant was excited by 1<sup>st</sup> Eng. Scepticism of Hume to investigate 1<sup>st</sup>  
ability - human powers to attain to knowledge - invisible  
things. This was something new, as 1<sup>st</sup> German Phil<sup>y</sup> had been  
accustomed to speculate, without inquiring whether Reason  
was adequate to 1<sup>st</sup> task to 1<sup>st</sup> discovery - truths. The results  
- Kant's investigations were, 1<sup>st</sup> man was utterly unable to  
obtain a knowledge - l invisible things, 1<sup>st</sup> 1<sup>st</sup> wolfish de-  
monstrations were nothing. Of a Kant was not willing en-  
tirely to give up metaphysics. As he could no longer rest  
it upon demonstrations, he endeavoured to erect his system  
upon postulated - Practical Reason. The thing upon wh. his  
metaphysics turns is & the categorical imperative  
in man, 1<sup>st</sup> consciousness of he sh<sup>d</sup> become something, v<sup>t</sup> 2  
1<sup>st</sup> wh. 1<sup>st</sup> moral law prescribes. — This categ<sup>e</sup> imperative is  
in his view unquestionable, wh. every man carries in his  
bosom. If l he not a lie, l must be a metaphysic wh. contains  
1<sup>st</sup> truths. God (a person) liberty - immortality. When  
this Should is not a lie, man must have 1<sup>st</sup> power to  
realize it. & l is liberty. With l Poll is given in our  
1<sup>st</sup> we sh<sup>d</sup> become. This

idea - excellence is in L world never fully realized in L world  
& hence L must be another world in wh. L idea can be rea-  
lized. Whicst otherwise das Soll in its full meaning w<sup>d</sup> be  
ejected. There must b a Governor exists who realizes L soll.  
who distributes good & proportion to venture, hence a God.  
All besides L & postulate - 1 Practical Reason is uncer-  
tain. Withing these limits, to explain & illustrate these  
post<sup>ts</sup> he confined 1 whole metaphy<sup>c</sup>. In regard to 1 judge-  
ment & system, it may be remarked, L in its negative part in  
contains far more truth b in its positive part. Kant has shown  
1 power impossibility for Reason to attain to a knowledge of <sup>the</sup> ~~an~~  
infinite. 1 no bridge <sup>can</sup> be built, 1 gulph must be left.  
(Thro' faith) he sh<sup>d</sup> have come to accept a Rev. sch. & thus  
- 1 period exhautes. How L of it follows out. 1 Kant-Phi<sup>c</sup>  
was proved in a work intitled "From a much a book &  
Lew & 2<sup>nd</sup> Berlin 1803. from a distinguished statesman.  
In reference to 1 positive part, what is new in is not  
true, what is true is not new. - The true is this, 1 I am  
questionable moral nature - man will amidst all his  
doubts lead L to believe in a higher world. But 1 peculiar  
form under wh. Kant sought to present it is false. He  
proceeds upon 1 principle 1 if L were no God, no liberty, no  
Immortality - this Soll w<sup>d</sup> be <sup>all</sup> contradictory. - If L be not 1 case  
L must be a God, Lib<sup>y</sup> & Immort<sup>y</sup>. He L argue L a pretatis prin-  
ciple. He takes for granted 1 world is created & can object  
& L object exists. But it may be asked is L true? The most  
most - consequent philosophical systems maintain 1 neg-  
ative. They say 1 idea - object is a grope anthropomorphi-  
smus. He who w<sup>d</sup> reach a certain end put employ par-  
ticular means, & he ~~at~~ who first thus reach an end can  
not immediately attain it & is imperfect, :: in L world  
L can be no striving after an end, but 1 working, an  
absolute necessity. When before Kant takes & granted 1  
world, an object & takes 1 for granted wh. sh<sup>d</sup> first be proved  
viz 1 existence - & an intelligent personal God, hence  
his form - 1 argument is false. - and in general L & ideas  
ascending to Kant are made very subordinate when by  
are admitted only on 1 ground - L shall (Soll) not on L  
own account & wisdom. Then man in<sup>d</sup> be autonomic



- Moral law becomes his God - & he had only subordination  
 who gives only <sup>moment</sup> happiness wh. man has deserv-  
 ed. ∴ God appears properly in the position which, Equiv-  
 ally subordination is 1 idea & holiness presented. By 1 man  
 men - conceiving it is taken & granted, 1 in order to rea-  
 lize 1 idea & holiness, it (the holiness) must first attain  
 obtain its happiness & without. But 1 is a false idea.  
 holiness, against wh. even Socrates expressed doubt. This  
 is 1 most deficient point - 1 Phil<sup>y</sup>. - The reference to  
 1 effect 1 Phil<sup>y</sup> it may remarked 1 by were both sat-  
 isfactory & injurious. It prostrated 1 Pride & 1 Dogmatism  
 who pretended to be able to demonstrate every - & further  
 1 Popular Phil<sup>y</sup> had produced a great ~~shame~~ <sup>depression</sup>  
 upon in a theoretical & practical respect. Kant by his  
 earnestness, produced an energy & attacked 1 endai-  
monism. The evil effects were, a cold frigidity  
 it was spread over its advocates, who were busied  
 with dry morality & barren intellect, all deeper feel-  
 ing was rejected by 1 Phil<sup>y</sup> as fanaticism. even prayer was  
 reject. & all 1 sciences to wh. 1 Phil<sup>y</sup> extended its influ-  
 ence lost 1 life, & became a pedantic, scholastic school  
 master like aspect. especially Theol<sup>y</sup> & His<sup>y</sup>. They were  
 only regarded in 1 narrow view, in so far as 1 by as 1  
 solved 1 problem - Kantian moral, what was indi-  
 vidual & characteristic was not attended. & 1 Phil<sup>y</sup>  
 was only or far regarded as he had a taught system -  
 morals similar to Kant's - This Phil<sup>y</sup> spread itself  
 more rapidly 1 any & ever done before it. Among  
 1 the<sup>ms</sup> its defenders were 1 Staudlin, 1 Schmidt, &  
 1 Tieftumk, altho' 1 former at last gave it up.  
 Even 1 Hesse who did not accept it still accommo-  
 dated Loebner to as 1 Berlin Pop<sup>l</sup> Phil<sup>y</sup>. 1 Nicolai  
 1 Mendelssohn & 1 Garve. - They complained much  
 of 1 new Phil<sup>y</sup> made so much trouble & difficulty over  
 every thing before was quite clear. Reinhard did not  
 entirely 1 system - Kant but allowed Loebner to be led  
 & so far as <sup>he asserts much of it in</sup> ~~the~~ 1 Phil<sup>y</sup> Moral, upon 1 Phil<sup>y</sup>

man - deeper feeling were grieved on account - dry scholastic  
- L system. Hoffmann, Herder who particularly  
opposed L. John von Müller who <sup>in</sup> reference to <sup>that</sup> protected  
against L Phil. - Kant's writings "Religion within  
its limits - mere Reason" Fichte's "Concern. & Doctrines  
of God & Christ" - Another crisis awaited L Phil? from 1801  
when Kant had built was destroyed by one - L own pupil  
Fichte, who <sup>followed</sup> an entirely different path. Kant had shown  
man was not able to attain to distinct knowledge - un-  
knowable world - & L predicates wh. we attribute to things arise on-  
ly & are our categories - what by really were we cannot know  
they are & unknown x. Fichte proposed 1 question if  
know no more of L essence - things b f by an x, if we must  
regard every thing as categories - our mind, how do we  
know if they exist what are by? Besides L <sup>was</sup> could it then  
be possibly know ~~so~~ if a man come in contact with L things  
without L. how can by gain admission to our minds?  
That L external world & x. Kant has no existence, for  
by L qualities exist & L only as laws - & human mind. The  
material world is nothing & is nothing out - ourselves, it  
only appears to exist & L laws - our minds - according to L  
view our Phil? attains what all Phil? seeks to attain & re-  
moves L difference between matter & spirit - in L it proves  
L is no such thing as matter. His view - & human  
soul was: L following, by ad. L infinite end, comes  
to existence in L he existeth in L finite thinking - L finite  
spirits - L finite thinking is L existence & type - L infinite  
end. Where come L material appearances? If L  
finite Denken was confined entirely within itself it would  
merge in L infinite & become nichts. That L Denken  
become reality & like it is necessary it should, an  
object in itself - & hence when L infinite thinking when  
it comes to existence in L finite thinking - places  
at L same time with ~~its limitation~~ this shrinking a  
limitation therefore - this limitation is L apparent  
by existing material world. - & hence with every ego



In wh.

It is a non Ego connected something to opposed. ~~then~~  
in consists the life or activity - I permit thinking prin-  
ciple? In I / it constant seeks to break thro' I limi-  
tation. I breaking thro' is twofold - In a theoretical  
view it occurs when I human spirit ~~remades~~ <sup>ways</sup> & thinks  
thro' the objects in I / objects ~~are~~ <sup>are</sup> map over into  
I spirit & are made one with it. In a practical view  
when I thinking principle raises itself above all plans  
- I non Ego, & governs, so I man lives free & according  
to I own laws - In reference to I character - I Phil  
it may be remarked I it is far more consequent  
to I Kant. on I other hand I philosophical problem  
is not by I system solved, wh is - to remove I op-  
position or contradiction - matter & spirit. Dual-  
ism - not removed by I theory. - apparently I pro-  
blem is solved as I existence - matter is denied, but  
the opposition is only carried v to I mind itself when  
a limitation is fixed. This system is in one view a  
very ~~affair~~ active living one - but this life is on-  
ly abstract, and: considered in one view it a  
death. In I it only concerns itself with I abstract  
thinking & neglects every other faculty & department  
- I soul. Its influence was so far demerit of  
is excited in many a great mental activity & in  
others great moral strictness - & produced es-  
pecially a great deal of energy. - Yet I wills were  
also great, & manifest in pride as well in the the-  
ory as in practice. In I former respect I all ma-  
terial sciences were despised & importance attri-  
buted solely v abstract thinking. In a practical re-  
spect as a freedom wh. belongs only to God was  
attributed to men, & hence I greatest self-  
sufficiency produced. - The most important works  
on I Phil. are Fichte's appeal to the Public

on a charge made against him of Atheism. June 1791. -  
"Instructions for a happy Life Berlin" 1806. In these  
writing L Phil? came more in contact with Relig.  
An exhibition of the true character. & nature. Phil? &  
for improvement. & doctrines. Fichte Tubingen 1806.  
Schelling followed Fichte, who presented him  
self for his object, the actual removing of opposi-  
tion between matter & mind. According to L system  
an existence was ascribed as much to material as  
immaterial world - so L former was on a different  
mode. expression. The spirit wh. <sup>in</sup> ~~through~~ <sup>thru</sup> L  
material objects frees L & L bonds, in L it frees L  
spirit in these objects. In so far however as L laws  
of matter are L expressions. L spirit, the latter only  
binds itself again only when it thinks this L matter  
& appropriates it to itself. - The only object... the  
cultivation upon external things is to come to a full  
knowledge or consciousness of our selves. God according  
to L views cannot be regarded as a mere <sup>or</sup> ~~times~~  
is lifeless. <sup>if</sup> ~~when~~ <sup>he</sup> ~~had~~ <sup>living</sup> he must have an  
opposition in self - & removing. L is his life.  
Hence has L unity - God ever manifested in  
multitude ~~variety~~ - the spirit in matter, L  
variety may reach L unity - & matter be freed  
& raised to spirit. - This is L eternal activity  
of God. The whole business. Phil? is concerned with  
this point, this coming of God to self conscious-  
ness. -

This Phil? must have the effect of spread-  
ing this Germany an element wh. was different  
& any wh. had hitherto prevailed. The Phil?  
of Schelling produced a deep feeling & consci-  
ousness of a living & infinite principle in  
the world & in men, in nature & in spirit.

That is to find in this what we  
have in ourselves



It destroyed / dead any view of a God who stood  
behind & would without having any real unity  
with it. It destroyed also ~~any~~ <sup>the</sup> sterile derivation  
of ~~the~~ infinite & ~~the~~ finite, in that, it did not en-  
ploy itself with abstract thinking but with  
concrete views - it arose men in a deeper &  
effectual manner to strive after knowledge  
of Popular Phil<sup>y</sup> or / of Wolf & Kant. The influ-  
ence wh. it had when ~~that~~ <sup>that</sup> was: great. shil-  
est Popular Phil<sup>y</sup> & / Kant <sup>brought</sup> every thing about & reach-  
ed sense to expunged - the feeling of ~~the~~ <sup>finite</sup> ~~infinite~~  
was by L again awakened. The Philosoph<sup>y</sup> writ-  
ings - Schelling were published together 1809.  
and with L the treatise on human Liberty - see  
Bruno on the principle of divine & human  
things Berlin 1802. "Phil<sup>y</sup> & Religion Tübingen  
1804. a monument of the work of Jacobi on  
divine things Tübingen 1812. Polemical works  
on this Phil<sup>y</sup> Lippkind Examination - Schell-  
ing's doctrine of God, the creation, & Liberty  
Tüb<sup>m</sup> 1812. Köppen Schelling's doctrine  
of the absolute Nichts Ham<sup>?</sup> 1803. Jacobi on  
divine things & L Res<sup>m</sup> 1811.

These two Phil<sup>as</sup> ~~set~~ <sup>set</sup> ~~for~~ were opposed by a  
man who not only had a great influence in  
his own time but also at present. Frederick  
Henry Jacobi. Jacobi opposed ~~the~~ <sup>the</sup> ~~idea~~ <sup>idea</sup> of  
Kant, Fichte & Schelling he admitted  
with regard to the two last / by were conse-  
quent, as well as Spinoza - but the result  
he could not embrace. He ~~so~~ <sup>so</sup> not prevail  
upon himself to renounce his faith in his

XVII. man liberty & personal God, personal immor-  
tality, & the objective nature of evil. He is opposed  
to 1 system. The consciousness we have of divine  
things. He maintained it was impossible to  
arrive at a knowledge of divine things by specu-  
lation because <sup>it</sup> comes only immediately to these  
subjects. There must be an immediate & intu-  
itive knowledge of things - whether this intuitive  
perception be called Reason, or consci-  
ousness. This intuitive feeling teaches  
faith in God - who stands as those before  
our Ego - as something different & man.  
and also of liberty. man, the personal  
immortality & objective nature of evil. <sup>He</sup> ~~in fact~~  
Jacobi presented these ~~the~~ views he appeared  
at 1 same time as in hostility with Revealed  
Religion. He said 1 His<sup>t</sup> experience was  
as much mediate as speculation. ∴ history  
can as little as speculation give us a true know-  
ledge of divine things. man w<sup>d</sup> not believe  
in a free & eternal God if he had only a re-  
lation concerning him. ∴ 1 ground of faith  
must lie in the soul itself. He expressed  
these views particularly in his <sup>to his work</sup> "Introduction  
to divine things" in wh. he appears  
the opponent of Claudius. Jacobi overlook-  
ed two points, 1<sup>st</sup> it must be asked him when  
is to be found without 1 limits. 2<sup>nd</sup> the faith  
in 1 & truths. The whole East has not  
1 faith. The western Ph<sup>y</sup> has them as lit-  
tle, only weak echoes of these truths are to  
be heard. only a few have had this faith, a.



many I cultivated there was ~~an~~ indistinct know-  
ing of I is to be found in Individ<sup>o</sup> in every pe-  
riod. Jacobi's self was indebted to I to the  
historical X<sup>7</sup>9 was unthankful enough to  
deny his obligation. - He cannot exp<sup>re</sup> self ex-  
cept in terms borrowed of Bible & best, what I<sup>say</sup> is  
taken of I N T. The X<sup>o</sup> Rev. does not contain a long in-  
struction respecting God - it can induce he said I  
man does not believe I truths merely because I<sup>say</sup> them  
delivered to I he believes because he is related  
to God, & I relation is not even a I fallen state  
not destroyed entirely. But I fall has blinded  
and obscured his knowledge. This is proved & I<sup>say</sup> he  
and tradition can not be alone I foundation  
of I faith, but it is a I feeling, by nature & I  
relation with God, but where in I world is  
humble temper, a servant represented  
as I ideal, smallness - an humble Redeemer  
as presented - I God. I in humiliation I shown  
ity. I spirit true greatness & piety was hidden  
of I world. However strongly a man believes & I can  
science & ambition, God yet he must ac-  
knowledge I if God I not his<sup>e</sup> revealed self  
man w<sup>o</sup> never I arrived a knowledge, true  
greatness & happiness. ∴ in reference to I truths  
a his<sup>e</sup> revela<sup>n</sup> was necessary to render them  
secure - that X<sup>7</sup> contain not only I 4 truths, Ja-  
cobi, but I plan of Redemption - a knowledge  
of I purpose - God is not innate & upon that  
we must believe. On I view we see I necessity of  
such a Rev. of God, even when it be admit of I truths  
& he learned of a different source. See the  
works of Jacobi <sup>published</sup> collected by Fischer parti-  
cularly the 2<sup>d</sup> vol. & his work on Divine Things.  
after in I way I Phil<sup>o</sup> in connection with other

Alister

causes of such an influence on I Theol. a system was  
formed. I Theol. as I result - all I previous efforts  
at illumination. - To I system I name - Ration-  
alism was given first by Reinhard, I same wh  
Shaftsbury had called Illumination. This sys-  
tem not only sought to obtain stability in itself  
but appeared in decided hostility against I -  
as to I turpitude - I system, we may remark /ie  
then I Ration<sup>t</sup> can lay claim to support the posi-  
tive contents - I doctrines a not, or to found  
I upon feeling. If he undertakes I first he must  
do after I method. Pt<sup>1</sup>. Wolf. & What I alone un-  
dertakes in a demonstration was to establish I  
doctrine - God, freedom & Immor<sup>t</sup>. The weakness  
in Leibniz - I Pt<sup>1</sup> has long since been proved.  
If I Ration<sup>t</sup> gives I up - he must place himself on  
I foundation - feeling on I principles of bas-  
is - as I fact with most. I. - When he takes  
I ground, he loses I right to contend against  
a believer - I Bible. For I can longer demand  
I, I truths wh are beyond I reach - our Reason  
& wh. it cannot demonstrate, to reduce to  
I standard - reason & justify I before its tri-  
bunal. The Ration<sup>t</sup> on I ground must acknow-  
ledge / he is unable to reduce his doctrine  
freedom & I personality. God & justify I upon  
this ground - with I same <sup>with</sup> weaker wh. he con-  
tends against I believer he is contended with  
by I Pantheist against whom he cannot hold  
his ground. The Panth<sup>t</sup> declares his proofs  
his doctrines. Subjective deception I main-  
tains I these deistical doctrines arise &  
anthropomorphick & anthropopathick views.



on I rather had I believed & Bible can object  
 to I Rate, I Aristotical doctrines are in part  
 drawn & R<sup>d</sup> altho' shewn. & beassat & defined  
 & value as soon as by come on I territories. Deism.  
 Further it can be known I deistical system is  
 an hieroglyphic a problem without solution  
 when I Rev. & I doctrine & Divine government  
 & Redemption be added to it. The idea of  
 wh. R<sup>an</sup> contains is borrowed & I bible, but  
 if he really proposes I attributes wh. are attribu-  
 tes to L - it wd appear near pay I so wide  
 & good a being must have a near relation  
 to God - & give some more secure teacher on  
 Divin l<sup>y</sup>s than human Reason. wh. teaches  
 so much I is various & inconsistent. And wh.  
 beyond I limits - I R<sup>d</sup> never presented I idea  
 of God as it presented in R<sup>m</sup> Deism. The Rat  
 Deist acknowledges I objectiveness & morality  
 & I certainty upon this point he is indebted  
 to Rev. arbitrary however I rejects I doc-  
 trine - I Rate, & restoration l<sup>y</sup>s R<sup>d</sup>. In way a-  
 gain is presented a problem without a solution  
 Whence is evil? and I Rat. is obliged to re-  
 fer it to God, I he might l<sup>y</sup>s I struggle between  
 good & evil promote I latter. And whilst I  
 denies - Rev. makes I God I author. evil, he  
 gives no explanation. I manner & wh. I evil  
 can be rooted & I heart. men. In last respect  
 I Blinamp. I Rat. arises only & his having no  
 deeper view. I nature either. good or evil, as  
 knowing it only as an outward conformity a  
 law & does not connect it with I law & God  
 & his will. - The positive part. Rat<sup>m</sup> is born

ed v 27. v<sup>th</sup> truths deprive us of glory & endis-  
tency. On the other hand & doctrines are unsatisfy-  
ing not only to the human heart but also to his  
understanding, Warlicombe<sup>9</sup> in reference to  
doctrine - evil. The Rat<sup>m</sup> undertakes however  
not only to prove v<sup>th</sup> as improbable - but as  
against Reason & utterly inadmissible. In this  
part its weakness is particularly exposed. It  
proceeds upon 1 principle of God never works  
without 1 intervention - secondary cause -  
an immediate Rev. is impossible. it can only  
be a development - what lies in man - & then  
arises 1 distinction between Rat<sup>m</sup> & Super  
Rat. Rat<sup>t</sup> regards every religious commu-  
nication as a development - what is in man.  
SupraRat. maintain an immediate com-  
munication - divine truth not derived  
of human mind itself - This polemic - Rat<sup>m</sup>  
proceeds upon 1 principle of God & 1 beginning  
1 principle 1 world as a machine, whose powers  
having once put in motion he never inter-  
feres with it - ∴ God is entirely idle - This view  
is of 1<sup>st</sup> class Paley, but admitting its truth  
1 conclusion drawn & it against v<sup>th</sup> is un-  
just. For ~~altho~~ it may be said, if granting God  
does not interfere with 1 world, ~~it~~ it  
does not follow that he cannot & will not.  
at most 1 improbability but not 1 impos-  
sibility - a Rev<sup>m</sup> follows & 1 view. But 1 view  
- 1 world is 1 gross error on the Mechanism.  
God is not a Mechanist, who having made  
his work retires behind it. - The life in  
1 Universe cannot be regarded as absolute



ly distinct & I like - God. God continues & sustains  
parts & world - a continual creation - preser-  
vation is continued creation - I like. I would  
is I breathe - God - & I moving powers & <sup>active</sup> ~~being~~ <sup>was being</sup>  
- I omnipresence. hence I laws - nature are not  
fixed once & all. Augustin said, lex naturae  
est voluntas Dei, and, miraculum non  
est contra naturam, sed contra quam  
est nota natura - The laws - nature are  
nothing more but abstractions wh. men make  
& I eternal working - God - hence it can be  
no means be said / extraordinary operation  
- God in Rev<sup>d</sup> & miracles, are violations  
- I laws - nature. And I is no essential dis-  
~~tinction~~ <sup>distinction</sup> between immediate & mediate the  
action between, it is only I difference between I  
usual & unusual mode - I operation. But  
If God wd revealed itself as I living & personal  
God, an extraordinary operation was necessary  
as I was a body & I only proof I nature is not  
a piece - dead mechanism. The Re<sup>d</sup> also  
endeavors to move I improbability - a Rev<sup>d</sup> upon  
moral principles, he says, it wd move I God  
made man imperfect, if later rev<sup>d</sup> & com-  
munications were necessary. But in I it is  
overlooked I man is not now as he was origi-  
nally created, man in I primitive state  
might not I required such a Rev. but fallen  
man a priori. Then says I Re<sup>d</sup>, why did  
not I Rev. occur immediately after I fall but  
so many generation had passed away - but  
God conducts & education I whole race as an  
individual & in I idea & education ties I

gradual progress - Finally it is why is not L  
Rev<sup>n</sup> universal as all men & to same right? In  
reference to L it may be answered & difficultly  
presents as much upon L Deists as P<sup>n</sup>. We must  
confess our ignorance, why God has not spread  
L Rev more rapidly over L earth. But L di-  
ficult affects L doctrine - Prov<sup>n</sup> - The Deists  
make Relig & refinement & greatest good  
- men - but all men & to same right to L  
blessings - but why has God left so many  
ages without Relig & civilization - Why has  
he permitted L degeneration & Negroes?  
When doubts are raised against L Rev<sup>n</sup> on  
account of its late appearance - why has L  
healing powers & nature for ages undiscover-  
ed, to alleviate L miseries - men? When  
L Deists defense - Prov. must confess L  
ignorance why may not P<sup>n</sup> do it. - Besides  
this P<sup>n</sup> & Deists are to blame - if L Rev is not wider  
spread, why & alone only P<sup>n</sup> lately awoke to  
this subject? & why take L Part<sup>l</sup> least all  
an interest in L works. - Besides L N.T. does  
not teach us of those who & not L gospel (are  
on this account) to be condemned. The Apostle  
says, if God winked at L times - ignorance, of  
those who sin without a law, shall be judged  
without law. And it may be hoped, L as P<sup>n</sup> is L  
only means - coming to L knowledge, those who  
have not had heard L Gospel here, may hear  
hereafter, Peter says of L Paviour communica-  
ted L knowledge - his Redemption to L who  
had died before his appearance. It is



Further said, / by Rev<sup>d</sup> Powers & men are lame  
& by cease to exert Laeloes. - By it is presumed  
of ~~these~~ councils can be discovered by human  
inferiety - It is as much as to say / a sick man  
<sup>to promote the science</sup> must discover medicines & Lael of ~~the~~  
Physicians. -

new works. / latest time. -

Against Roehr's Letters on Rationalism  
appeared. Loellich's Letters on Supra  
nat<sup>m</sup> 1821. - On this work however only  
1 logical error are exposed / subject is not  
considered at ions. Tittmann on Nat  
Supernat. & Atheism. Leipzig 1816 -  
Bockshammer Revelation & The<sup>2</sup> Stat  
gard 1820.





